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# Young Men of India

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## A MEDITATION

Our Father! Who art in Heaven,
May Thy name be hallowed
In us
By us
Through us;
May Thy kingdom come
In our lives
In the world
To Thy glory;
May Thy will be done
Promptly
Perfectly
Cheerfully
In the earth, as it is in heaven;
Give us and those for whom we have prayed,
this day our daily bread
For our minds
For our spirits
For our bodies;
And forgive us our national sins
As we forgive those nations who sin against us;
Forgive us our personal sins
As we forgive those men who sin against us;
And lead us not into temptation
But deliver us from evil—
For we are weak
And Evil is strong
But Thou art Stronger;
For Thine is the kingdom,
O strong Son of God,
Thine is the Power
O Holy Spirit,
Thine is the Glory,
O Loving Father,
For ever and ever.
—AMEN.

H. S.

# THE CHURCH AND THE MAN OUTSIDE: BY THE MAN INSIDE

IN the February number of the *Young Men of India* there appeared an article by Scrutator, entitled "The Church and the Man Outside," dealing with the very definite and practical problem of the lack of influence exercised at the present time by the corporate Church. We are, indeed, faced with a remarkable position. The whole Empire has discovered in itself, not a little to its own surprise, a capacity for supreme effort and self-sacrifice, and a recognition that there are greater things in life than material well-being, whether personal or national. These are the very ideals that the Church has always taught, and one would look to see a recognition of this, and a turning towards a body that has so profoundly judged human nature. But instead, we all know what the real position is. The realities for which Jesus Christ stood—the value of unselfishness, of sympathy, and of sacrifice—are recognised as true by every man, and even if a man does not himself practise them, he is compelled to acknowledge their power when seen in others, and is conscious that he himself is living on a lower plane.

But somehow men have largely failed to connect these virtues with religion. Where does the gap lie? Scrutator suggests certain causes. Of the sincerity and frankness of his article there can be no question, nor of the truth underlying his contentions. My object is not to controvert him, or to "reply to" his criticisms. But as one who is both a military chaplain and a missionary, I should like to approach the subject from the standpoint of the man inside. And let me quite clearly premise that I can claim no long experience nor profound learning, nor any special qualification for dealing with a question that is puzzling the greatest minds of the age, both within and without the Church. I represent the average parson, who, like all others, has had in the last two or three years to consider where he stands. But since, after all, most parsons are "average," it may be that my attempt is to some extent representative. Nevertheless, I write in no sense officially, or as consciously expressing the thoughts of any save myself. So much of personal reference may, I hope, be allowed.

Now the Church is, I think, commonly criticised along two lines. In the first place, it is over-dogmatic, making definite assertions and having a cut-and-dried solution that cannot be accepted merely because itself it claims supreme authority. And in the second place, it is vague and hesitating. Men go to church, and hear halting and commonplace talk that seems to have little relation to their own needs, and

gives them no guidance. It is, of course, possible that both these contradictory charges may be true, if the Church dogmatises on minor points and hesitates on fundamentals, which is the very charge our Lord brought against the Church of his generation. But the commonness and generality of these accusations seems to show, I think, that in many cases they have not been properly thought out.

Moreover, it should be remembered that the parson, after all, is not in his own estimation an inspired and exalted being lifted high above the fogs and mud of the ordinary world. Men often think perhaps that he can offer little help, being himself removed from temptation and struggle. No thoughtful man would, of course, assent to such a proposition, yet I believe that the idea does lurk in the minds of many. But let the outsider or layman bear in mind that the parson has certain very definite disadvantages to contend against. One is the continual contact with spiritual things. Now we all know that long familiarity with anything is liable to render men in reality unfamiliar with it. Admiring the beauty of a particular piece of carving on a porch or corbel, the whole building towers above and around them forgotten. While one traces the development and twistings of a musical theme the sonata in its completeness and unity has for the moment ceased to exist. And herein lies one of our problems—day by day to read or speak of the profoundest things in life, and ever through it all to keep them profound to ourselves.

Again, week after week, we are required, often to the same congregation, to deliver sermons, of a certain form and length, and in certain prescribed style, dealing ever with varieties of the same subject. Now most ministers, as their hearers know, are not gifted with exceptional eloquence or originality. How is a man always to be fresh and captivating, especially when he knows, as he does out here, that his morning congregation, punctual, regular, large though it may be, has probably prefaced its worship by grumblings at the exigencies of parades, and is collectively by no means in a devotional frame of mind? Personally, I sometimes wish I could simply say, "To-day I have nothing special to say, so let's go home instead of having a sermon." But were I to do so, the quickest to feel defrauded by the breach of convention would probably be those who now talk most easily about the vanity and weariness of sermons.

In saying this, I am not offering an apologia for the preacher, nor pleading that because of certain subtle difficulties he must, in lack of sundry intellectual gifts, become a spiritual automaton. By so doing I should cast away the whole belief in a Holy Spirit, and indeed in a personal God at all. But I do ask that these difficulties be borne in mind occasionally, and that it be remembered that the parson, however inept or boring he may seem, has yet his own problems and misgivings, of which, often enough, none is so conscious as himself.

But let me turn more closely to the article of Scrutator. He insists on the need for a revision of theological formulæ, not necessarily destructive, and very rightly adds that there must be no weakening in thought. The importance of this latter is, I believe, fundamental, and the argument which he puts into the mouth of the champion of the Creeds is at bottom perfectly sound. Religion is, indeed, more than emotionalism. Our emotions are of many kinds, and a base emotion, if it be sufficiently strong, may easily drive out a noble one, and carries with it the same immediate guarantee of truth. A man who has lost his temper may, so long as his rage lasts, be perfectly convinced that his opponent is a thoroughly mean and disreputable scoundrel, and perhaps five minutes after will hold the view, which may or may not be true, that the same man is an incarnation of most of the virtues. Emotions, even of the most uplifting kind, cannot provide a stable basis for character.

In approaching this question of revision we need to bear in mind that, however obsolete a creed or dogma may seem, however arbitrary or metaphysical, it was, after all, formulated to meet the needs of its time and to settle a practical question. This, of course, does not necessarily mean that it meets our needs. But it will save us from an enthusiastic and indiscriminate jettisoning of all that is old simply because it is old, and will help us also in making any re-statement to see that it does meet current needs.

As a matter of fact, I believe that many of the most apparently hidebound and antiquated dogmas, if only they can be expressed in terms we can understand, will be found perfectly true still. The war has proved the profound reality of many things that the Christian has always nominally believed. We understand now, as we have never done before, the insufficiency of the highest civilisation to keep men on a plane of high morality, or even of common decency. We are experiencing the inevitable and terrible results of sin, which is not in its essence a series of violent and criminal acts, but the spirit primarily of selfishness, found not alone in the brutal hulking murderer, but just as much in the polished intellectual gentleman. Give that spirit sufficient standing in the counsels of a nation, and it destroys the world not only spiritually but physically. These things, and many others, are the veriest commonplaces of Christian teaching; and yet even the most orthodox Christian has, perhaps, acknowledged them rather with his lips than with his heart, and is now realising with a shock of surprise that, after all, they are *true*.

And I believe that in the same way many an old term, that now seems to us only an arid logical induction from proof texts and unexamined presuppositions, may contain still in its withered husk truth that is eternally fresh and appeals to the hearts of all. The problem may prove to be one not of re-creation, possibly not to a great degree even of re-

statement, but of understanding the beliefs that we have already been taught. Theology divorced from life is the most wearisome and barren of all intellectual exercises. If its results cannot be brought to bear on the difficulties of a factory or barrack-room it is useless. But if it realise that it is not a despot, requiring the uncomprehending obedience of men, and to be accepted on its own bare word, but is rather the servant and strengthener of all, ignorant as well as learned, then may it indeed make good its old claim to be queen of the sciences, and of the hearts of men also.

But how is the question to be solved? How is the need for re-statement or re-exposition to be decided on? and how put into operation? Much undoubtedly depends on the preacher. And I think that greater advantage might be taken of the training period. We have been trained along certain lines, that too often, I fear, have rather separated us from other men than brought us nearer. The atmosphere of a theological college is academic: its chief aim to instil a particular type of knowledge. Training in ecclesiastical history, in textual criticism, in the story of theological thought and controversy, is indeed necessary. Yet this should not be the sole aim. Men should be brought to see the tremendous reality of their work, and trained, not alone in intellect, but in sympathy and practical service. Of course, nominally this is done, but I feel that far more might be made of it.

But while we as a class find it difficult to grasp the outlook of a worldly man and to enter into his problems, I think that an atmosphere has gradually enveloped us, not wholly of our own creating, which makes it very difficult for us to meet men on their own ground. Why the curious detail of a collar's fastening at the back instead of the front should set a man apart from his fellows I know not, but so it is. We are surrounded by a ring of convention which, whatever its origin, has now little connection with religion. It is a breach of good manners to swear in front of me if I be wearing clerical dress: if I happen to have lay dress the responsibility for the embarrassing situation rests really with me, who by concealing my function have taken an unfair advantage. And yet, if the use of bad language be wrong at all, surely the accident of clerical collar or ordinary, of parsonic auditor or lay, cannot affect the degree of culpability. I take this as one example of an odour of sanctity that in increasing measure we would be freed from, the more so because it is not due to any uplifting influence emanating from us. The man who would blush to say "Damn" in the presence of a cleric will not do it the less afterwards (very likely more), and might be perfectly ready to display qualities of selfishness or greed that are infinitely worse. I am not discussing now on whose side the fault lies, though it is fairly obvious, I think, that both sides are responsible. But until this false and superficial respect for "the cloth" is done

away with, the gap between parson and outsider will remain. Give us the opportunity of being in ourselves men as other men are. We claim to offer a working solution of life incomplete philosophically, leaving many questions unanswered, but satisfying. If our claims are true, they are not advanced by throwing over us, often against our own will, a cloak of sanctity and of aloofness from common human instincts.

And in the Church itself the minister needs to return to his proper function. We are supposed to be experts in our own line. In any sphere, if a man claims to be a leader of many or of few, he must have greater knowledge of his particular business than others. A commercial man who has to compete with others is bound in self-defence to put his best into his work. An inspector of schools with no knowledge of education would speedily be relegated to a post with less chances of doing harm. And in the same way, the man who has been set aside as a spiritual guide ought, although there is not the same external compulsion pressing on him, to have greater knowledge of human problems and spiritual possibilities than those who have specialised on other lines. But during the past few years we have been increasingly involved in the machinery of the Church, in organisation, in schedules, in financial schemes—necessary, indeed, though perhaps not to the extent that we imagine—but able to be done as well, and probably a great deal better, by others who have been trained for that sort of work, and in their ordinary professions are versed in it.

The minister must be more than a rather second-rate church secretary—or even first-rate. In the primitive Church this was speedily discovered by the apostles, who for the material service of the Church appointed deacons, while they themselves continued in prayer and the ministry of the Word. And it seems to me of supreme importance that the official leader and expert in spiritual things shall make these his first care. Unless he have leisure for thought, prayer and service it is impossible for him to keep fresh that message which we believe will bring salvation to all men, not alone in the Church but outside. And unless that message be eternally fresh in his own life it will bring no conviction to others. The power of the Gospel is not a magical formula whose bare utterance will work a miraculous change. And in thus releasing as far as possible the minister from secular work, it must not be thought that we are lightening his task. It is far easier to fill up returns or organise bazaars than to keep a spirit ever loyal to the truth and ready to give of its best to men in their times of need.

But even supposing all this be done, granted that the appointed teacher be brought into vital contact with life, that he cast aside all formulæ that are emptied of meaning, that the veriest outsider recognise in him one who, whether his theory

of life be right or not, is thoroughly sympathetic and wise—granted, in short, that we obtain a perfect ministry; yet still the problem is not solved. For, after all, the minister is numerically but a small part of the Church. The popular idea often conceives of men eager to step forward into new light, longing for clear guidance and an acceptance of modern criticism and philosophy, but kept out of this new Eden by a frowning and black-coated Church, which, being interpreted, means the parson. Now I venture to suggest that often enough the exact opposite of this is nearer the truth.

Speaking generally, the minister is more ready to welcome critical conclusions and modern theology than his congregation. Nor is this surprising. Take, for instance, the Higher Criticism. To me, and to many others, this has proved of tremendous value, not only intellectually, but spiritually. It has made the Bible no longer a collection of arbitrary laws, all equally binding and valid, but a living document, the revelation of God not alone from an unseen heaven, but given also through the quests, the joys, the sorrows, and even the mistakes, of my fellow-men. In a word, it has done precisely that which we desiderate in our theology, *viz.*, related religion to life.

But critical results cannot be stated baldly in a sentence or two. To one unfamiliar with the methods by which these results have been achieved, the mere statement that the Creation story is not literal history, or that Jonah was never swallowed by the whale, seems irrational blasphemy. How much more when the New Testament is involved. A right understanding of the question involves a comparatively large background of expert knowledge. Hence it will be found that in any church the minister is probably more ready to consider modern ideas than the majority of the members. This, of course, is natural, because it is part of his function to read and assimilate precisely such matters. I do not claim it is constituting a merit, for it does not. But it seems that so far as the intellectual revision of Christian formulæ is concerned, the problem lies not so much in the minister as in the lay member.

What, after all, is the Church? Not the sum total of clergy, ministers and preachers, but the faithful company of *all* believers. If in any congregation the preacher be fully abreast of modern thought, alive to the currents of life about him, ready to mould his beliefs to meet men's needs, yet without surrendering anything essential—all this is not sufficient if the rest of that church stick to old positions that no longer satisfy, and are unwilling to consider present requirements. Now I do not think that Scrutator touches on this point. He uses the term "Church" in a general way, but does not take into account the very diverse elements of which it is composed. Yet we know perfectly well from past experience that whenever an attempt is made by members of the Christian Church to re-state or criticise traditional doctrine a storm of opposi-

tion is likely to be roused. And the leaders of conservatism and orthodoxy are often not the clerics, but the laymen.

Now to dismiss their contentions as hidebound, reactionary, pedantic, and all the rest of it, will not do, however true it may be. Such men may intellectually be unworthy of serious consideration—though we must beware of assuming even this too easily—but very often their opposition and immovability spring from a deep devotion to their faith, and they may be the possessors of a spirituality that we cannot afford to disregard or lightly to dispense with. If we ride careless by their strongholds or scorn to treat with them, we leave in our rear, in place of loyal allies, formidable enemies and causes of vital weakness.

How then are we to deal with this element? Mainly, I think, by a frank interchange of opinion in the Church itself, and by the influence of men alive to the present situation, not only in the ministry, but also among the laymen. And, above all, we must make it plain that acceptance of modern ideas means no loss of spiritual power.

Hence I cannot but think that in holding aloof from connection with the body of the Church Scrutator is in error. It is one thing to have our defects pointed out. For that, done sympathetically and with a desire to help, we are grateful. And yet there is a higher and more difficult duty, not merely to stand afar off and shout to us to take the first turning to the right, but to come down to the dusty road and help direct the heterogeneous and partly unwilling flock. Surely in this way we are more likely to work out a solution of the problems of thought and service that are thronging us. Most men are now alive to the difficulty, however late they may have been in perceiving it. We know that Christianity, as represented by the Church, is out of touch with many, and while it is true that to those who have experienced it it is more than ever the one power and hope of the world, there are great numbers of men who do not deliberately reject it, because it does not even occur to them to look to it for help.

We need what Donald Hankey calls a mobilisation of the Church, and there should be ample room for all who believe in God and would serve their fellow-men. Scrutator says that he is debarred from active membership by the metaphysical formulæ and obscure creeds to which he must subscribe. But in this I do not think he is correct. He instances the Churches of England and Scotland. As I am not a member of either I cannot speak for them. But in no Church, I imagine, would a serious seeker after truth and a follower of Jesus of Nazareth be refused fellowship, while some demand no creeds or dogmas as a necessary condition of membership. This is the case in the church to which I belong, to take the example nearest to hand.

It is true that for many offices, at any rate teaching offices, a standard of doctrine is asked for, but here comes in that differentiation of function to which Scrutator refers.

While it is true that the Church has often held itself too far apart from the joys and thoughts of natural human life, there are also thoughtful and devout souls who have kept themselves away from the Church, mistakenly, as I believe. Not thus will the Church and humanity best progress. We, as teachers, are willing to learn. We still believe that in Jesus Christ lies the only way out of the tangle of life and human passions. But we claim no infallibility in our phraseology. Are we to be left unaided, save by a little kindly negative criticism, to formulate our beliefs in such wise that they may be intelligible to the ordinary man, while losing nothing of their vitality?

And so the substance of what I would say is this. The parson has a great task to his hand, and a difficult one. It is his to bring strength and comfort to a world that needs it as it has never done before. He has to prove himself not an ecclesiastic but a man, and to see that the great doctrines with which he deals mean something in his own life, and are not the poor mummied relics of a dead past. It is for him to show to men that above the torment of to-day's passion and strife there is still a loving and almighty God. But not alone on him is the burden laid. He is but the representative of a Church in which cleric and layman are but temporary distinctions and functions for the better maintenance on earth of eternal truth. And on all who acknowledge the name of Jesus, and see in his ideals the salvation not only of individual souls in a future life, but of nations and continents in this one, is the obligation to keep alive in their own hearts God's love, and to make it real to others, by thought, by action, in the study, the marketplace, the trenches, each one according to the measure of his gifts. In this wise did Christianity begin, and only in this wise can it rightfully regain its place as the comforter and saviour of all.

THE MAN INSIDE.

# DEMOCRACY

BECAUSE politics are matters of common, current, popular concern, because the questions there dealt with appear to lie on the surface, almost everyone feels himself competent to form a sound opinion on them. Yet herein lies a grave public danger. Men are always liable to be swept away by the popular theories of the moment, and this, in the absence of a strong body of opinion versed in the history of government acting as a steadying element, has not infrequently in history led to disastrous consequences. It is scarcely necessary to point to Russia in her present throes. Government, indeed, is a very complicated and delicate art, and all right thinking about it requires the difficult combination of sound idealism and profound and accurate knowledge of human nature, not in theory, but, in its practical workings in history.

The real truth about political facts is nearly always hidden from contemporaries, and it generally takes several generations, if not centuries, for the full effect of any great political change to be seen. The prophecies of the wisest have been so frequently falsified that it behoves the sensible man to be modest indeed. The reasons for the failure in the prophesying of the ablest of political thinkers are two-fold: first, human nature is not entirely calculable, though the incalculable element seems to be less with men in society than with the individual; second, physical and material conditions, which play an exceedingly important part in the forms of government that men choose to live under, vary in ways that cannot be foreseen. Malthus' very able work on the theory of population would have been greatly modified if he could have foreseen the great change effected by a startling improvement in the means of communication. Nevertheless, though political prophecy is precarious in the extreme, it still remains true that a study of the past provides us with most useful warnings against the most obvious dangers that beset the problem of government.

The word at the head of this article is the name of a *form* of government. And names do not always correspond with things—democracies are by no means always democratic—and when political terms are freely bandied about by journalists and other amateur students of politics, it is always important to look beneath the surface and enquire carefully whether things correspond to the names given them. Further, there has always been a school of thinkers who have asserted that the *form* of a government is comparatively unimportant. It is the point of view immortalised by Pope:—

> "For forms of Government let fools contest,
> What's best administered is best."

It is argued that politics is always rather a sordid game, and that the best men do not enter it; that human passions are the same under all forms of government, and will have their play whatever the form may be; that protection from invasion and conquest, security of life and property, an administration of justice that is on the whole impartial (more than that can never be expected), such liberty of person, of speech and opinion as is compatible with the welfare of the community as a whole, are the chief ends of all government, and can be obtained, and have in fact been obtained, under various different forms. It is foolish to deny that there is weight in these arguments.

The fact remains, however, that the number of "fools" who have "contested" for special forms of government is very great, includes some of the noblest of mankind, and that these very forms have roused passions on a great scale and called forth enormous sacrifices. In theory, forms may be unimportant: in actual fact they are not. And the reason appears to be that men have, mostly instinctively, felt that a particular form is the expression of the spirit and character of a people. The form of government evolved by any nation or people is the body in which their spirit clothes itself, and unless the body is appropriate the spirit will fail of its true medium of expression. Further, it is argued, the form of government cannot be immaterial because the institutions of a country have an important effect upon the character of its citizens, and this effect varies with the form of government. However difficult, then, it may be to over-estimate the importance of good administration, it is more difficult to over-estimate the importance of the character of the citizens. As, then, some forms have a more educative and ennobling influence on character than others they are to be preferred. In a word, this view asserts that it is better for men to rule themselves badly (it being assumed that it is nobler for men to rule themselves than to be ruled) than to be well ruled by others.

Those who take this latter view are again divided into two groups: (1) those who think that there is no one form or type of government suited for all people and that the best form is that which best reflects and interprets the character and spirit of the citizens of a State; (2) those who think there is one absolute, ideal form or type to which all States should eventually conform. Probably the human race is not yet old enough in experience to decide between these two.

One more word of introduction before we come to the actual consideration of democracy. In all consideration of the applicability of certain forms of government it is important to form a roughly accurate estimate of the motives most likely to be determining in the character of the citizens. Lord Bryce teaches us that in political life the most important motives, in the order of their importance, are Indolence, Deference, Sympathy, Fear, and Reason. In other words, the great *majority* of men prefer that others should take trouble rather

than themselves; somewhat fewer are naturally inclined to give way to power and position or to representatives of tradition, birth, or wealth; fewer still are strongly animated by public spirit or common interests, or cowed by fear; while it is the minority who let dispassionate reason be their political guide. It is obvious to a little reflection, that the precise balance and mixture of these motives in any race or people at any one time will determine what form of government is most appropriate to them for the time being. For it should be noted, and the fact is very important, that unless there be a reasonable amount of correspondence between the character of a people and its form of government, government will prove a failure.

According to Aristotle, the founder of Political Science, there are three forms of government: Royalty, Aristocracy, and the Commonwealth; and the three perversions of these: Tyranny, Oligarchy, and Democracy. The true forms, he held, turned into their perversions as they ceased to promote the common weal of all the subjects—"Tyranny, being a monarchical government, worked for the advantage of the monarch over all subjects; oligarchy, the government of a privileged class for the advantage of the rich over the poor; and democracy, the government of the multitude for the advantage of the poor over the rich."* He himself wrote at a time when he considered that the Athenian Commonwealth had been corrupted into the Athenian Democracy. The rule of the many was tried under favourable circumstances in ancient Athens. The area for the experiment was small and compact; it was a city, and all the citizens had leisure for political life; for the slave population, which did all the manual labour of the State, was not enfranchised. It failed chiefly on account of faction or party strife and the temptations of office.

After the ancient experiments of Athens and republican Rome, it was many centuries before the rule of the many again became practical politics. Meanwhile, the national state had taken the place of the city state. Up to the end of the 18th century these nation states had either been Royalties or Tyrannies, Aristocracies or Oligarchies. The French Revolution began the history of modern democracy. More than anything else it was instrumental in changing the meaning of the word *demos*, "the people." From being a name of contempt it became a word of honour. Hence, to-day, "democracy" is considered an honourable and not a corrupted form of government; and perhaps the most accepted definition is "Government of the people, by the people, for the people." It is obvious that the difficulties of putting this into practice are far more formidable now than they were in ancient Athens. The citizens are no longer a leisured class, but practically all the adult males (and in some cases women also) of the population; they are no longer conveniently grouped in one city, but scattered over great and sometimes immense tracts of

* Pollock, *History of the Science of Politics*, p. 26.

country, and are sharply differentiated by urban and rural conditions; they can therefore no longer rule directly, as in Athens, but through representatives.

In order to see what democracy means to-day, since space forbids a comparative study of modern democracies, it seems best to take the concrete case of the United States of America. It is probably the most democratic country in the world. Here, putting aside unessentials, the important facts are, first, that those who make the laws and those who are chiefly responsible for their execution are all *elected*. This is true in local, state, and federal governments. And second, that those who elect are substantially the whole male adult population. Neither birth nor wealth gives any man advantage over another as far as a voice in the government of the country is concerned. All men are equal. The principle of election has been carried so far in some of the component States that, as in Athens, the judges themselves are elected. Thus, the President of the United States is elected by the whole people, and, though he appoints his own executive assistants, his appointments must be approved by the Senate, which is itself elected by the elected Legislatures of the States of the Union. And the Governors of these States, as well as the Legislatures, are also elected. Further, though this may not be an essential of democracy, almost all officials change at every election, and there is therefore no permanent civil service as in the older constitutions of Europe, or as in this country.

It will be clear that the belief behind this kind of government is that government is not a matter of trained skill and exceptional talent, but that the ordinary man can be trusted. In the great controversy as to whether or not "the masses" are to be trusted to do what is right and do it well, the American people decided that they are to be trusted. But it must be clearly stated that at present this is not a proved fact, but an article of political, almost religious, faith. It is a magnificent faith, and very noble is the trust in human nature that it implies.

Do political facts correspond to the theory? It can scarcely be said that they do. All competent observers are agreed, I believe, that the level of administrative efficiency in the United States is low, and it is certainly true that elections are not really in the hands of the people as such. It is perfectly well known, and universally regretted by thinking Americans, that political power really rests in the hands of a class of professional politicians, or "bosses," and that these men "wield a power far more absolute, far more unquestioned, than the laws of the United States permit to any official."* Party organizations, in fact, are more powerful than the Legislature and the Executive.† This is, of course, not the whole of the picture. For years the best men have been striving to purify politics and to take them out of the hands of the "boss," and these men are the

* Bryce, *Studies in History and Jurisprudence*, p. 487. † *Ibid*, p. 358.

salt of American public life. And in quite recent times there has been a strong movement in favour of government by "Commission," *i.e.*, the putting of power, in local government, into the hands of a *few* directly elected officials upon whom responsibility can be fixed, instead of it being in the hands of a large number who by their numbers evade it. If this movement succeeds it will do much to remedy the gravest evils of administration. For one signal advantage, it must be remarked, of democracy is, that it has within itself the material and capacity for correcting its own mistakes.

Nevertheless, the truth of the matter is that in all human society, whatever the *theory* may be, power actually tends to be wielded by the few who are sufficiently vigorous and interested in public affairs to make use of the prevailing indolence and deference of the many. And this has taken place even in the United States whose citizens are pre-eminently free, vigorous, and enlightened. As Sir Henry Maine noted, political power, when subdivided so minutely as it is in a democracy, leaves so little to each individual that he is ready to part with it on easy terms.

This is not to condemn democracy. Tocqueville saw in the United States Government an unrivalled measure of freedom and a great and valuable stimulus to the faculties of the citizen. Such benefits, essentially democratic benefits, were possible because there was a basis of social equality, local self-government, and widely diffused education. And, no doubt, these benefits are best achieved under the democratic form. The gravest disadvantages attendant on this form of government, as so far observed in history, are wide-spread corruption and mismanagement, the excessive power of party organizations, and the government used not for the common welfare but for party gain.

Perhaps democracy, as its early and enthusiastic exponents imagined it, is an impossible ideal. "Whether we examine," says Lord Bryce, "the moral constitution of man or the phenomena of Society in its various stages, we shall be led to conclude that the theoretic democratic ideal of men as each of them possessing and exerting an independent reason, conscience, and will, is an ideal too remote from human nature as we know it, and from communities as they now exist, to be within the horizon of the next few centuries, perhaps of all the centuries that may elapse before we are covered by the ice-fields again descending from the Pole, or are ultimately engulfed in the sun." Yet, though this be true, the ideal of democracy, in a modified form, is still perhaps the truest for human society, and we may rightly expect that in every community the number of those who are ruled by motives of reason and public interest may so increase that the evils that have so far attended democratic governments may be for the most part avoided; that the millions of India, for instance, may in process of time achieve such social and educational equality, rise to such a standard of public

morality, that each and every one may feel his interest in, and exercise his share of power on behalf of, the welfare of all. But before that can be realised vast changes will be required —the "Many" have never in historical memory been the rulers in any real sense in India, and before these, *i.e.*, the vast mass of patient agriculturists, can attain and exercise their rights education must become widely diffused. Added to this, it would appear that a far greater measure of social equality, *i.e.*, free social life between the men and women of different religions, is probably a primary necessity. People of differing religious beliefs can unite politically, but history has no example of their so doing when at the same time they are socially divided. It is here that the freedom of Christian society has a great contribution to make to Indian political life, and in preparing the way for a form of government that has as its underlying assumptions the Christian doctrines of the Fatherhood of God and the Brotherhood of Man.

P. N. F. YOUNG.

# THE ALL-INDIA CONFERENCE OF INDIAN CHRISTIANS

I HAVE been asked to write a short account of the All-India Conference of Indian Christians. There is a feeling in certain quarters, especially in the Punjab, that the All-India Conference is a *purely political body.* I am very glad to have this opportunity of publicly repudiating any such charge being made against the Conference. I take it in the light of a charge, because if this wrong impression goes abroad we may fail to enlist the sympathy of some of our leading men, who, being Government servants, may legitimately fight shy of joining an organization which is purely political in its aim and character. And the result may be serious in future. It should be distinctly understood that what I write here is in my individual capacity, and not as secretary of the conference.

The All-India Conference came into existence in 1914. The lead was taken by the Indian Christian Association in Bengal. While there were Indian Christian Associations all over the country, there was no organization of an All-India character to bind them together. Indian Christians of one Province were, to all intents and purposes, perfect strangers to Indian Christians of other Provinces, and there was no such thing as an All-India federation of Indian Christians in this country.

This great need was met by the starting of the All-India Conference. Its primary object is "to watch over and promote, the interests of the Indian Christian community. This object is to be achieved by loyal representations to Government, by promoting co-operation, by fostering public opinion, and developing the intellectual, moral, economic, and industrial resources of the country."

The object of the Conference, as stated above, is to develop our intellectual, moral, economic, and industrial resources. The word *political* was left out after mature consideration.

It is perfectly true we shall from time to time make loyal representations to Government about our needs and grievances. For example: we may represent to Government that the Indian Christian Marriage Act needs thorough revision, or that a new Act altogether should take its place; we may tell Government that there are grave defects in the Indian Divorce Act or in the Native Converts' Marriage Dissolution Act; or we may memorialise Government that the Indian Christians of Mysore are not treated in the same way as those in British India; or we may press for a seat on the Imperial Legislative Council or on each of the Provincial Councils, or fight for seats on Municipal and District Boards. All this we may do,

and yet it will not in any way alter the real character of our organization and make it political.

Our main business is to strengthen the various Indian Christian Associations, or provincial organizations, in such a way as to enable them to devote all their energies to advance the cause of the Indian Christians in their respective Provinces. We must see how we can help the spread of education, especially primary education, among Indian Christians. It is perfectly true that the percentage of those who can read and write in our community is greater than that of any other Indian community in this country. Yet it should be our chief aim to help in the spread of primary education, especially in view of the large masses that are coming into the Christian fold every year. If precaution be not taken in time, the state of affairs will soon become deplorable. Appalling ignorance among the masses will stare us in the face. Foreign agency, I mean Missions, can never be expected to solve this problem for us. Whenever the question of primary education is thrashed in the Legislative Councils of the country, they are always confronted with one big difficulty, *viz.*, an inadequate supply of efficient teachers. This difficulty can to a certain extent be solved by our community, if we take proper care to educate our people.

Then it should be our aim to survey the industries of our country, and find out which of these are best suited to our people. Chronic debt is a big problem in our community and in the Indian Christian Church. The majority of Indian Christians are poor. This problem of poverty will never be solved till we get the bulk of our community engaged in profitable industrial pursuits. We are not in a position to start industries of our own. We are too poor to do it. But we can certainly help our people by telling them what industries there are in the country, and which of them can be best utilised without requiring financial outlay. The All-India Conference, I am glad to say, has an Industrial Committee which has been working in this direction, and in the near future this committee is expected to issue suitable literature on the subject. The conference at Bombay resolved to urge all the affiliated associations to take early steps to establish Provincial and District Economic Boards along the lines suggested by the Industrial Committee, and to furnish the latter with necessary information.

I have given only two illustrations to show that the All-India Conference is *not* a political organization.

The next point I want to emphasise is, that this *institution is not a religious organization.* It can therefore have, and actually has, within it Protestants, Roman Catholics, and Syrians. There was a great deal of discussion as to whether religious exercises should form a part of the proceedings of the conference. After two years' most careful consideration, it was resolved by the conference at Bombay "that while provision should always be made for devotional exercises for those

attending the conference, they should not form part of the proceedings of the conference." The pregnant utterances of the Bishop of Bombay in this connection are worth quoting:—"I want to impress upon you that your duty is to include *all* Indian Christians, and to exclude none. This is your main object. You are the central body, and as such ought to be accepted by *all* Indian Christians. . . . . . Your great object must be to *keep together*. Your interests are identical. Let nothing split you up. Never suppress liberty like some of the political organizations in India. Do not take up an autocratic position. *You are not a political body.* Do not be in a hurry, but take time. Let there be natural growth and development. . . . . . . Your proceedings ought to be consecrated with prayer. Never recede from the principle that prayer is the essence of your life. I appreciate your difficulty with regard to the Roman Catholics. In England once a year there is a conference in which Roman Catholics and Protestants take part. They have agreed to have *silent prayer*. Periods of silent prayer are necessary, and I commend this to you."

It is very necessary that the public should have a perfectly clear idea as to the real character and scope of this organization. It should be clearly understood from the beginning that the All-India Conference is neither a *political* nor a *religious* organization, but it is a federation of *all* Indian Christians—no matter to what church they belong—and that its chief object is to advance their social, intellectual, and economic condition.

It may next be asked what this conference has done during the last four years. It must be borne in mind that it is only four years old. You cannot expect a child of four years to accomplish much. It is not a very easy task to gather together people living at immense distances from one another. The Indian Christian community is small and scattered all over the country. It is a poor community, and the number of men who are in affluent circumstances can be counted on one's fingers. And it is therefore a great thing to say that during the last four years the conference has met in Calcutta, Allahabad, Madras and Bombay; it has succeeded in getting together between fifty and sixty delegates every year, who, at considerable sacrifice of time and money, have met to confer together and deliberate upon questions of vital interest to the entire community. This may not be regarded as much, but it is something of real value. The leaders of the various Provinces have come to know each other, nay, they have become friends.

This conference has breathed new life into the provincial organizations. Some of these were rather in a moribund condition, but the conference has resuscitated them. The prevalent inertia is gradually passing away, and genuine enthusiasm is manifest everywhere. The Indian Christians of the Province where the conference is held come in appreciable numbers, and listen to, and sometimes take part in, the

deliberations of the conference. This is indirectly an education to the people. Then associations are being started where there were none before. Applications for affiliation are coming from different parts of the country, and the whole question of affiliation is engaging the serious attention of the conference. A scheme will soon be formulated by which local associations will be related to a provincial organization, and the various provincial organizations will be federated to the All-India Conference. Already there are twelve associations affiliated to the conference, and two of these are actually provincial organizations.

During the last four years the conference has discussed the law relating to Indian Christians, and a strong representative Law Committee has been formed to work in conjunction with the Public Questions Committee of the National Missionary Council—the object being to place before the Government a statement showing the changes that are necessary in the present law. The subject is a difficult and complicated one, but it is hoped that something practical will be done in the near future.

The conference has also discussed the question of an All-India organ, but the great world-war has affected us in so many directions that it has not been possible to undertake a new venture at the present juncture.

The work of the conference is carried on by an All-India council, which has sent two deputations during the last four years—one to His Excellency the Viceroy and the other to the Right Honourable Mr. Montagu, the Secretary of State for India. In each case a strong representation was made to Government about the recognition of the Indian Christian community as a community, like the Hindu, Muhammadan, and Anglo-Indian communities. The deputations were received most cordially and we are awaiting favourable developments.

The above gives a fair idea of some of the present activities of the conference. With the active co-operation of the provincial organizations, it is likely to grow into a strong body which will command the confidence of the entire Indian Christian community. We already possess the full sympathy and co-operation of the Syrians. It is perfectly true the Roman Catholics have not joined us in a body. The Roman Catholic Bishops in Madras had grave misgivings in their mind about the scope and character of the All-India Conference. Now that the matter has been made fully clear by the Bombay Conference, it is expected that the Roman Bishops will not unnecessarily stand in the way and prevent their people from joining us in large numbers.

Though the All-India Conference is not a religious or sectarian organisation, yet whatever progress is achieved by such a body is bound to be of immense value to the various sections of the community. Its great function is to unite the forces, and to produce an *esprit de corps* among all. Its

great aim is to guide the community in all difficult problems bearing on its social, intellectual, and economic growth, and its great mission is to uplift the masses. If this conference does something towards the realisation of this great and sacred task, it will amply justify its existence.

S. C. MUKERJI.

# MISSIONS AND THE INDIAN CHURCH

JUST as parents precede the children whom they beget, and, when these children are full grown, themselves pass away, while those children, if strong, become parents of other children, and then in their turn pass away, so the norm is for missions to beget churches and then to pass away. If those churches are strong, they beget new missions which beget new churches. The fruitfulness of missions can be measured by the ability of their churches to get on without those missions, while yet soon themselves developing their own missions which form still other churches.

## The Problem

The evidence that missions in India are fruitful is that now their most urgent problem is how to lead the churches which they have formed to carry the responsibilities which these foreign missions have borne, so that these foreign organizations will become unnecessary, and the indigenous organizations will carry all responsibilities and will themselves develop new missions of their own. It is a problem requiring the thought and the action of *both* missions *and* Indian churches. Each can promote, yet one or both may delay, a satisfactory solution of this urgent problem.

## The Problem Considerably a Financial One

The conditions both of missions and of churches in India to-day are somewhat different from conditions in the early centuries. Therefore only to a limited extent do the experiences of those early times give helpful precedent for us. Then there were some enthusiastic individual missionaries, but no mission organizations such as now abound. Then practically no money was asked or given for foreign missions. Now huge missionary organizations employ many officials at their home bases, thousands of agents in distant lands, and spend large sums for manifold operations in both home and foreign spheres. Men judge of the fruitfulness of these organizations and efforts considerably by the amounts of money which are received and administered. It is useless to consider whether entire or only partial wisdom is indicated by this great difference of method in the conduct of missions in early and in present times. Since, according to Christ, *every single Christian* everywhere is to be a missionary in spirit, and even in effort according to ability, and since every one cannot go abroad, the millions who cannot go must at least do what they can by supplying the means with which to send those who can go. Dependence on money for missionary effort is one great difference between then and now. This is

one reason for difficulty in the solution of the problem in the relationship between foreign missions in India and the Indian Church. This is a feature of the problem which *both* factors must help to solve.

For missions the first essential is that they should clearly recognize that their own largest success will be measured not by their *saying*, "They must increase and we must decrease"; nor by dwelling on the limitations of Indian Christians and Indian churches. Somehow a real, though gradual, devolution of responsibilities *must* not only *be desired*, but must *be accomplished*. Similarly, for the leaders of the Indian Church the first essential is, not clamouring for rights, not criticizing missionary progenitors, not simply desiring full-grown responsibilities, but actually *accomplishing* this attainment by worthy spirit, worthy planning, worthy determination, worthy effort.

**Essentials for a Solution**

For missionary and for Indian Christian leaders our Lord has enunciated the two principles for victory:—"According to your faith be it unto you," and, "Blessed are the *meek*, for they *shall* inherit the earth." The early or the delayed devolution of responsibility from missions to the Church depends largely upon the faith, *i.e.*, the determined expectation, of missions and of Indian Christian leaders. This result will be secured in the earliest and in the most happy way where there is the most faith on both sides. Hastening or retarding this devolution also depends considerably on whether there is, or is not, genuine meekness on both sides; upon whether either party over-estimates itself and under-estimates the other, or generously estimates the other factor.

**Indians Must Carry More Responsibilities**

Men and money—both of these two elements—have to be considered in settling the devolution of authority from missions on to the Indian Church. Take men first. Foreign missions *must* gladly devolve larger and still larger responsibility on Indian Christian men and women and children—on all three. The wisest of the missions are earnestly wishing to do more and more and still more of this, and are actually doing it. They must do this by more associating Indian leaders in both planning and also in executing the Christian work of missions. Probably there are few missions which do not have some Indians as members of their sessions for planning work. Apart from the real help which some or all of these Indians give to the missionaries, it is an inspiration and an education to those Indian leaders who attend mission meetings to see and hear how missionaries plan, how they differ in opinions and proposals, and yet finally without friction or hard feeling agree to differ, yet frankly and heartily to abide by majority decisions. Yet Indians must and shall have larger membership, and also gradually increasing

influence and control in all legislative missionary associations.

### Legislative and Executive Responsibility

The chief way by which some foreign missionaries get some wisdom and power even in missionary legislative bodies is by their bearing the burdens of administration, by having to devise and to execute ways and means for the raising and use of money, by executing decisions for the employment, training, transfer, dismissal of workers, etc. Missions *must* give larger and still larger *executive* responsibilities to Indians, even though some of these make errors, just as some missionaries make some errors.

### Gratifying Illustrations

It is right that Indian Christian leaders should earnestly desire increased executive powers. Unquestionably, Indian leaders have *some* better qualifications than some foreigners for executive responsibilities. Sooner or later no one, more than missionaries, will recognize and rejoice as Indians develop such gifts. Is there one missionary from the Himalayas to Cape Comorin who does not rejoice that an Indian Christian is the chief executive of the great Y.M.C.A., that at least one Indian Protestant bishop administers a diocese, that there are some Indian principals of mission colleges, that some Indian Christian leaders are in charge of districts? But may the present writer express regret that sometimes some mission agents think that their own Indian superintendents are not as helpful as foreign superintendents. Also complaints by some Indians that their superior qualifications are not recognized and rewarded on account of racial prejudice do not either illustrate the possession of power or smooth the way to develop its attainment.

### The Money Question

So much on the point of men. Now for some consideration of the difficult question of money. Time was when the home officials distinctly told their workers that only foreign missionaries could carry responsibility for the administration of foreign money. Thank God that day is *gone*. Moreover, it is recognized that just as foreign missionary workers cannot do their work without money from other lands, so for some time Indian mission workers cannot do mission work without some foreign money. Of course, the best educated Indian workers need and must receive more money than less educated. Both missionary and Indian leaders need to be very watchful that all missionary money be really recognized as God's money; that solemn responsibility rests on all who administer and receive God's missionary money; that its assignment should be made and its receipt recognized, not as an equivalent for worth in the open market, but only for workers, Indian or foreign, who are gladly actuated by the missionary spirit, *i.e.*,

the spirit of joyful self-denial in imitation of our common Lord.

**Indianizing Missions**

So far on aims and standards. Of course, we must be prepared for perplexities in the actual application of such standards to everyday life. Considerable inquiry by the present writer shows how hard leading missions are finding it when trying to devolve from missions on to the Indian Church the large responsibilities which missions are now carrying. The first trouble is that to-day the Indian Church is not strong. Everywhere Indian Christians are keen to have large part in being members of missionary legislative bodies, and in having independent powers in administering missionary operations. But this is *Indianizing Foreign Missions*, not devolving responsibility on the Indian Church, which latter development is a different and a far more important matter. Indianizing missions *may promote*, or *may delay* the Indian Church's accepting and carrying that responsibility which it is the highest aim of missions eventually to devolve upon that Church. In this delicate matter there is need of great wisdom on the part of both missions and Indian Christian leaders.

In one city a missionary told the writer that his predecessor had given the pastor of the mission church, a man of moderate attainments, a pay of a hundred rupees a month. But the Indian members of the Church thought it an excessive salary, and so declined to help to supply the money. But the pastor thought that he deserved and needed that amount, and so felt vexed with his people because of their attitude. That was not a helpful relation between a mission and a church. There may have been error on both sides.

**Indian Christians Prefer Educational Work**

This example partly illustrates how financial difficulty exists from the fact that the Indian Church is not yet strong, and that it does not itself determine the scale of all remuneration. Missions need educated Indian Christian workers. Educated Indian Christians desire to do Christian work. The ideal is for the Indian Church to lead in appointing, superintending, and paying qualified workers. But as a whole this Church has not yet the financial ability nor the largeness of vision which are requisite. With the best of intention missions try to lessen the difficulty by separating their operations into two or more parts, an expensive and a less expensive department. Higher educational work is quite expensive. So missions reserve that for themselves. Better qualified Indian Christians prefer and enter that department, because that requires mainly fixed hours for work after which the employees use their time as they please; they get fairly large incomes; they prefer being responsible to missions rather than to Indian superintendents. But this is not all gain. It is not leading

the Indian Church to have superintendence of those of its members who should naturally be its most active leaders in *all* activities. It is not difficult to understand why educated men hesitate to be somewhat superintended by an organization controlled by members, some of whom have limited vision. But the Lord emptied himself. The average church will always have less vision than its most clear-sighted leaders, even when there are no foreign missions left in India.

**Some Encouragements**

In our Father's good providence some Indian institutions and Indian leaders, both Christian and non-Christian, are showing how the Indian Church can and will gradually take the leadership which foreign missions have been carrying. The National Missionary Society is an Indian Christian organization whose aim and effort are almost exactly like that of foreign missions. Its members and administrators are wholly Indians. It depends on Indian money. In some sense it is controlled by the Indian Church. In a little over ten years it has developed its missions in all parts of India. It is developing in Indian churches loyalty to these missions and a sense of Christian responsibility.

Several non-Christian organizations have a considerable missionary aim, spirit, and effort. One is the Mission to the Depressed Classes. Others are, the Servants of India Society, the Seva Sadan, and that Educational Society which has developed the Fergusson College in Poona and its feeder High Schools in several cities. Since Indian organizations which do not take the Christian name can be so imbued with the Christian aim that cultivated men and women will enthusiastically work in them on very small allowances or as unpaid volunteers, we may expect members of the Indian Church not to be behind their non-Christian countrymen in zeal and in self-denial for the enlargement of our Lord's Kingdom in their native land.

R. A. Hume.

# SELF-GOVERNMENT IN THE TINNEVELLY CHURCH

MOST missions claim that their ultimate aim is to develop self-governing churches and to withdraw from the government of the groups of congregations which they have gathered as soon as it is possible. The whole crux of the position lies in the interpretation of the word "possible." The conservative element (and this is not only foreign, but Indian too) considers that this word throws us forward into a remote future. The progressive element never considers that things are moving fast enough, and the result is that there is a good deal of unrest in Church life as there is in political life in India.

My instructions are not so much to air my own views as to give an account of what is happening in Tinnevelly. Tinnevelly has had great advantages. The mission is one of the oldest of the non-Roman missions in India. There has grown up a strong community with a Christian tradition of several generations. The people give to the support of the Church and to the building of churches most generously, and take a strong interest in the affairs of the Church. Church life is rooted in villages, and is not overshadowed by large towns with their clash of East and West. And Tinnevelly has had a succession of great missionaries, who were not only evangelists and teachers, but statesmen who laid broad foundations for the future.

With all these advantages, it is natural to expect that great progress would be made, and I think that while we are conscious that we have by no means reached the end in view, we have made considerable advance towards it.

After the readjustment consequent upon the withdrawal of the S.P.C.K. from the field, there remained two strong missions at work, the C.M.S. and the S.P.G. The Diocese is roughly divided by a line running from north to south giving two-thirds to the C.M.S. on the west, and one-third to the S.P.G. on the east.

Turning to the organization of Church life, which is the subject of this paper, we may take as a pattern the C.M.S. system of Church Councils.

These Councils were modelled on the plan of a synod, which is followed in the Anglican Churches throughout the world (with the notable exception of England, which is debarred from real organization of this nature by the fact of the State Establishment). Thus the pastorate is the unit. Each pastorate has its pastorate committee, composed of the clergyman in charge and a given number of representatives chosen by those communicants who pay their "*sangam*," the

voluntary contribution for the support of the Church. (There are minor details, whereby the workers under the Council and under the Mission have the privilege of having ex-officio and elected representatives, but these need not concern us.)

At first the pastorates all sent their representatives to the "District" Council, which dealt with matters affecting larger interests than those of individual pastorates. The idea was that as the Church grew, more districts, with councils, would be formed, and these would again send representatives to a Central Council. The finance would remain in the hands of the District Councils and the Central Council, of which the Bishop was to be President and would deal with general ecclesiastical questions.

As a matter of fact, the Central Council was never formed and the District was never divided. When the District with its sixty pastorates got too big to manage, "circles" or groups of pastorates were found, with certain powers, and the District Council, with representatives now chosen by the "circles" and not by the "pastorates," remained at the head.

There resulted, therefore, a system beginning with pastorates sending representatives to "circle committees," which in turn were represented in the District Council. The names are different, but the system is that of parishes, rural deaneries, and archdeaconry. We may notice several points of importance.

First, the C.M.S., giving a diminishing grant to the Council, retained the right of appointing the chairman, who was always a missionary. His powers were very large, and he maintains a large office where all the finance is centralised.

Second, the power of the laymen, who are a great majority in all Councils, is very adequately secured.

Third, by the curious development of "circles" between the District Council and the pastorate committee, the Bishop, who under the system, as originally conceived, was to be President of the Central Council, was entirely excluded from the organization: and the affairs of two-thirds of the Diocese were settled in a Council to which he had no admittance. Appeals, when not purely ecclesiastical, went to the Mission Committee in Madras and London, which also retained the right of appointing or confirming various officials.

But self-government flourished. A finance committee settled the budget for the whole District: an executive committee recommended transfers of clergy and presented candidates for ordination. The "circles" had their village schools and their workers whom they controlled, and if they were "self-supporting" were allowed to dispose of a proportion of income locally. The local superintending missionaries disappeared and the Council had only the chairman appointed by the Mission and a missionary vice-chairman introduced in virtue of his position as Principal of the Training School. An Indian clergyman took over the superintendence of "five circles" when the work got beyond the powers of a single

chairman. The Missionary Conference retained the management of the higher educational institutions and of the evangelistic band, but it had no authority over the Council. So much for C.M.S.

In the S.P.G. the organization is the same, with one or two modifications. There the circles are called districts, and it is in the District Council that the financial power chiefly rests. The Mission makes grants direct to the District and not through the Central Council. The Districts are under superintending missionaries, whose control is still real. The Central Council deals with general questions, but does not interfere, except on appeal, in local District finance or other affairs. The Bishop is President of the Central Council and of its committees, and there is no missionary chairman.

In the S.P.G. there are more ex-officio members of all Councils and the elected layman is less in evidence. Apart from these differences the systems are much the same.

In 1915 several important modifications were begun. The Bishop became President of the C.M.S. Council, and chairman of all committees. The permanent missionary chairman remained, but the President could attend all meetings, and preside if he desired. This may not seem an important step in self-government, but it has significance because it attaches the Church Council more to the local Church, and so far detaches it from the Missionary Society.

Another step in self-management is the taking over by the Church Council of Tinnevelly College and High School. The C.M.S. gives a diminishing up-keep grant and still owns the buildings: but the affairs of the College and High School are in the hands of a Board responsible to the District Council, and the missionary Principal works under this Board. Similarly, the Theological School was taken over from the Mission and was put under a joint committee representing Mission and Church Council, to which the missionary Principal is responsible.

The chief event in the past year has been the formation of a Diocesan Council, which is representative of all Pastorates without regard to Societies. Its membership is about 250: *viz.*, the Bishop, all the clergy, one layman elected by each pastorate and one-sixth more nominated by the Bishop, who is President. This assembly can only meet once in three years owing to the cost involved, but it has an Executive Committee of fifty (fifteen clergy, thirty laymen and the officers of the Council), which meets once a year and can deliberate on the work of the Diocese as a whole. It is too soon to say what part they can take in the mangement of the Diocese. Duties will emerge. At present they are studying the work, evangelistic, educational, literature, etc., etc. One important step, however, they have taken. They have decided to form a Diocesan Trust Association, which can hold property for the whole Diocese. At present the churches and schools and other property are legally in the hands of the Missionary Societies or

held under various Trusts. There is no way in which the Church as a whole can hold property. When this association is formed it will be possible for the Church to acquire and administer its own property, and negotiations are proceeding for that purpose.

We can sum up what has been done and what remains to be done.

Finance in the C.M.S. is in the hands of the Church Council, which controls pastorates and elementary schools. In the S.P.G. this finance is in the hands of the local Councils, presided over by the Superintending Missionary.

Higher education, with the exception of the C.M.S. Theological School and the Tinnevelly High School, is still in the hands of the Mission.

The transfer of clergy is in the hands of the Bishop, advised by Church Council Committees.

Property is held at present by the Missions for the Councils or Districts to which they "belong," but arrangements are being made by which it can be held by the Diocese.

In C.M.S. certain appointments and appeals still lie with the Mission, but in practice very little control is exercised, the suggestions of the Council or of its officers being always accepted. It will not be difficult to secure the transfer of this authority to the Diocesan Council, when the time comes.

In S.P.G. the authority of the Superintending Missionary, derived from the Mission and not from the local Councils, is still strong in the District Councils, but progress is being made in giving more real authority to the Councils.

In both Missions the recommendation of candidates for ordination is in the hands of committees of the Councils, and the Mission no longer nominates them.

In both S.P.G. and C.M.S. the Mission budget of grants from England is controlled by Mission Committees, but grants made to the Councils are administered by the Councils without interference by the Mission; but in S.P.G. the opinion of the Superintending Missionary, and in C.M.S. of the Missionary Chairman of the Council, has considerable weight.

Finally, we come to doctrine and ritual. There is naturally an S.P.G. and a C.M.S. tradition in their respective churches. Moreover, the Diocese, being linked to the Anglican Church in India, has no power to alter the foundations of its creed and its forms of service. Nor has any great desire for change manifested itself. A few very minor practices have arisen, *e.g.*, the use of the *tali* instead of the wedding ring, and the prominence given to harvest festivals, which are a distinct feature of church life, far different from what they are in the West. But of a new theology or a new ritual there is no sign. The Church is devoting itself to its extension and organization; and till there are students who can follow the history of the struggles of the whole Church, to express its faith in a creed and to appreciate the priceless heritage they have handed on, we do not desire such excursions into the unknown.

If I may end with a personal note, the thing which gave me the greatest joy was the wonderful realisation of the meaning of the resurrection shewn in nearly two hundred letters written to me by Indians in the Diocese last year, when I lost my only son. With such a firm faith in the resurrection and all that it means, we may rest assured that the Church has grasped the faith of Jesus and that it lives in her life.

E. H. M. WALLER,
*Bishop in Tinnevelly and Madura.*

# THE Y.M.C.A. IN EAST AFRICA IN 1917

THE services of the equipment manager of Barnum and Bailey's circus would have been a great asset to the work of the Y.M.C.A. in East Africa during 1917. The history of the year has been one of mushroom growths—of large camps, posts, and bases which were established and flourished for a time, just long enough in fact for the Y.M.C.A. to get nicely established. Then the evacuation of the line of communication would begin, and soon it would be found necessary to transfer the establishment several hundred miles to another line. What a help such an expert in tents and marquees would have been under these circumstances!

In maps of East Africa, you will note that the Central Railway of what was once German East Africa runs out to Tabora from the principal port, Dar-es-Salaam. When the German forces were driven across this line, posts were established along the railway. As the retreat continued southward, lines of communication were established from Mikessi to the Rufiji river, and from Dodoma to Iringa in the mountains.

No doubt the retreat seemed very slow from one point of view, but it seemed to the Y.M.C.A. secretaries on the Rufiji line that they had just settled down to some proper work, when the movement south caused the line out from Kilwa, the first port south of Dar-es-Salaam, to become the principal line of communication for the troops, and their work in the old line was on the wane. Later the forces moved across the almost impassable mountains beyond Iringa, joined up with the Kilwa line, and the Dodoma-Iringa line was soon to be a "wash-out."

Coming into the last months of 1917, we see the German force dwindling and weakening as it backed stubbornly toward the frontiers of Portuguese East Africa. With the steady trekking southward increased the importance of a new line running out from Lindi, the southernmost port of German East. One day came the expected news—the Kilwa line was closed. Surely it will take no elaboration to make clear why we coveted a circus "properties manager" in the East African campaign.

Having this outline of the geography of the year's work, now for the personal side. Understaffing has been a necessary and accepted situation. Any man who comes into the country may expect to be in hospital at least once every six months, and it is not infrequent for a man to suffer attacks of fever or malaria several times within that period. Major C. R. Webster, head of the Y.M.C.A. in East Africa, was lost to the work during July and August. Fears were

held that he would have to leave this climate, and, scarcely had he been invalided to his home in Nairobi, when A. Perry Park, who was carrying on the headquarters work, succumbed to fever and was invalided to India. Thus one might run through the list until the secretary of four months' experience seems almost an Association veteran in East Africa.

It is in this connection that great credit must be given to Major the Rev. J. R. Walker, Senior Nonconformist Chaplain, whose continuous help as a member of the committee of management in East Africa, and as chairman of the entertainments committee in Dar-es-Salaam, has been such as to make the writer desire earnestly that the phrase "truly invaluable" had not been used until trite. It was the Senior Padre, with

LARGEST Y.M.C.A. IN EAST AFRICA

Main Detail Camp, Dar-es-Salaam, accommodating 1,000 men. Days of voluntary work were given by men of all races in their off-hours, for its erection. The stage is thirty feet wide and twenty feet deep.

his fellow-chaplain, Capt. W. Sutton Page, of Calcutta, who carried on the headquarters and Dar-es-Salaam work until the return of "The Major." All the padres in the campaign have met the shortage of staff problem by becoming secretaries, in all but name, in most of the camps where the Y.M.C.A. has established work. Special mention for unusual activity in the work is perhaps due to Capt. Harris and Capt. Porteous. Cordial relationships have been maintained with the Church Army Institutes, and the C. of E. chaplains have co-operated in making all our "sharies" (bandobasts) point to the one aim of service for the troops. We have maintained similar, not rival, institutions.

Soldiers occupying enemy territory are scarcely the recipients of the same attention and favours from civilians

and from patriotic organizations as are troops in France or India. If there is such a state as "fed-up test," it must be in East Africa, where sun, malaria, a wonderful assortment of insects, and such complete removal from any non-military life combine in one grand assault upon energy, interest, ambition, and other desirable traits of character. It is not suprising, therefore, that the Y.M.C.A. in East Africa enjoys such unusual esteem from the men who are served. Unfortunately, one extreme involves another. If the Y.M.C.A. is received with extraordinary enthusiasm by some of the men, it is equally true that it is just as cordially hated by others. Surely the Association in no other area has been the target for so much grousing.

But the surprising fact is that the officials and secretaries of the Y.M.C.A. will admit that the "knocks" are at least understandable and perhaps justifiable. Nothing has pained every worker, from Major Webster to the newest arrival, half as much as the situation by which the Association has been forced by insuperable difficulties of supplies and transport to give the least service to the men who need it most. Only those who have been over the fighting areas can form any conception of the tremendous difficulties of keeping the soldiers supplied with even the barest necessities. Hence no systematic maintenance of Y.M.C.A. work in these parts was at all possible, and the Association has had to turn to what the grousers (chiefly men on the fronts) have chosen to call "the beatitudes of the base barnacles."

This feeling has been intensified because the Field Force Canteens are administered and managed by the Y.M.C.A. Almost as much difficulty has been experienced in getting transport for canteen supplies as for institute equipment within the combatant zone in the thickest bush of a trackless wild. The Y.M.C.A. has furnished the necessary organization and executive direction for the canteens. Their finances and business, however, have been under an Army Board altogether distinct from institute finances, and the profits accruing from canteens are completely at the disposal of the General Officer Commanding the Forces. This is not generally known, and the belief is current among large bodies of officers and men in East Africa that the Y.M.C.A. is making large sums of money from canteens. That they are "dry" canteens also has not materially added to their popularity in certain quarters.

During the first two years of the Y.M.C.A. work in East Africa, Major Webster performed the huge task of managing and supervising both canteens and institutes. He still remains O.C. canteens, although he has been able to give almost all his time and attention to the institute side of the work since the arrival of Major Cornet, who came from Johannesburg in July to become business manager of canteens. Major Cornet is also giving very helpful services to the institutes as auditor, financial adviser, and member of the committee of management.

"What is the best thing you have found in East Africa?" was the recent query of one Tommy to another. "Charlie Chaplin, and the Y.M.C.A. cinema shows," was the answer, "They make me forget the taste of quinine"—by no means a small consideration in a land where the daily taking of the bitterest medicine is a military duty. The Association now has four standard cinema machines and six portable K.O.K. projectors. One of the four large machines was placed at our disposal by the courtesy of Col. J. A. L. Montgomery, East African Commissioner for the British Red Cross, who received the fine new projector with all accessories from the Indian

THE "JAMBOS"

Red Cross. Thirty-five thousand feet of film per week is now the standing order of the cinema department of the Y.M.C.A. in East Africa.

Next to the establishment of the cinemas, the biggest feature of the East African Y.M.C.A. work in 1917 has probably been the organization of the "Jambos" Concert Party. This remarkable troupe of five artistes has been the talk of the campaign since their inception in October. Major-General Ewart sent them on a three-weeks' trip to the Kilwa and Lindi areas, in which time they gave twenty concerts to more than eight thousand men. On their return, General Hazelton requested that the Y.M.C.A. send them to Zanzibar for a series of concerts in aid of the Red Cross. Here two highly appreciated concerts were given, the Zanzibar War Relief Fund profiting to the extent of Rs. 1,000.

The most distinctive work of the Y.M.C.A. in East Africa is probably that carried on among the King's African Rifles and the natives of the Carrier and Labour Corps by five American coloured secretaries, led by an American Rhodes Scholar. Three other Negroes are on their way from New York now, and the permanence of this work seems assured. Plans are already well matured for carrying on the work for Africans, not only for the garrisons of coloured troops, but among the civilian population after the close of the campaign. Chief credit for the growth of this work is given to Max Yergan, the first Negro to arrive on the field. He is a coloured secretary for the International Committee among the Negro colleges of America, and has just returned to his work there.

GROUP OF ASSOCIATION SECRETARIES, EAST AFRICA

He hopes to arouse the coloured churches, and particularly Christian students of the coloured race, in the United States to a sense of responsibility for Africa, and to return with a party to Africa within the next year.

When one turns to a consideration of the work done for Indian troops, the shortage of staff is seen in its most acute form. The principal work of the year for troops from India was done by Mr. H. Stuart, who unfortunately was invalided to India seven months after his arrival. His work in the Indian Institute at Dar-es-Salaam has been efficiently and satisfactorily carried on since by the voluntary Indian committee. This group of Christian and non-Christian educated Indians from the postal and railway services has also done fine work in the visitation of Indian camps and hospitals with gifts and comforts. Cinema shows have been given once or twice a week.

All forms of sport have been encouraged by the furnishing of materials and the organization of programmes of events, but the most notable effort along these lines has been the football tournaments at Dodoma and Dar-es-Salaam. In the latter place eight teams played through a two-months' schedule of four games weekly. Great interest was taken in the tournament by the I.G.C., General Edwards, who presided at a concert at the close of the schedule and distributed the prizes awarded by the Y.M.C.A. to the winners and seconds.

Accounts of the educational and religious sides of the work can only be made in general terms with the mere statement that the Red Triangle has not been allowed to become "lopsided" in its "spirit, mind, and body" symbolism. Specific mention may be made of "the Dar-es-Salaam Parliament," which has proved astonishingly popular and successful. It has not been at all uncommon for four hundred men to attend a session. A "government" is responsible for the questions introduced, and an "opposition" for the negative, the debate following House of Commons procedure. In the furnishing of illustrated lectures along lines immediately helpful to the troops, as well as religious, educational, and entertaining, cordial aid has been extended by everyone, from the heads of departments to the private who, with fifteen years' experience in China, was able to talk most ably on that country.

Two prominent series of events were the anniversary celebrations of the fall of Dar-es-Salaam and the Christmas programmes. The events to commemorate the first year's occupation of the German "Port of Peace" consisted of a football game between England and The Rest, a grand concert, and a boxing tournament, at which General Sheppard presented the prizes, totalling Rs. 300, which were given by the Y.M.C.A. More than Rs. 1,200 worth of prize gifts were distributed free at the "Christmas Tree Party" in Dar-es-Salaam, Christmas Eve. On both Christmas and Boxing nights, the "Some" revue was produced by the Jambos Party. Dinner was served to 500 men Christmas night.

VERNON NASH.

# EDITORIAL NOTES

We notice with pleasure the following extract from the Madras *Bulletin of Co-operation*, concerning the work of our Rural Department:

"The secretaries of the Y.M.C.A. branches did very good work. Eleven societies organized by them were registered, and the registration of 18 others was delayed for some time pending arrangements for supervision, which have now been made. The number of societies for fishermen rose to 14 and that for hill-tribes to 15."

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**Co-operative Societies for Rural Christians**

The President of the Madras Provincial Co-operative Conference questioned the wisdom of organizing separate banks for Christians, his main point being that the co-operative plant offers an eminently practicable opportunity for united activity, and that therefore sectarian divergence should be deprecated. With this principle we are in entire accord. Nevertheless, he had himself to make an exception in favour of Panchamas, on the ground of social expediency. He doubted whether a similar disability affected the Christians at all. We wish to make an explanation.

The justification for separate Christian societies is based on these reasons:

1. *Economic.* The rural Christian community is of the poorest of the poor. Judged by ordinary business standards, it cannot in most of its villages reckon a property-credit which can have a chance to draw capital out of a financing bank, especially if it has to compete with applications from the "caste" villages. Its property-credit has to be to a considerable extent supplemented by character-credit, which, very rightly (from a business point of view), will not appeal to the District or Central Banks. Hence the necessity for special treatment, both at the village end and at the centre, through both Christian primary banks and a Christian Central Bank.

2. *Supervision.* Such special treatment immediately implies need of extra supervision. To do no more than to leave the Christian primary banks with the over-worked Government inspectors is to court bankruptcy. The Missions have a handy staff, in catechists and teachers, who can be of effective use, provided they can be trained and frequently brought up to date. Hence the Y.M.C.A. secretary, devoting all his time to not more than about two dozen societies, and working through the Missions and "mission agents."

3. *Social.* The social disability, mentioned by the president with reference to Panchamas, does unfortunately obtain with reference to Christians also, in many of the districts of India, both in the south and in the north.

These disabilities are so great that we are convinced that if special attention be not given to the Christian community, and it be left to be attended to in the regular course of events, it would take more than a century for the unspeakable advantages of the movement to reach down to that level.

When we have said this, let us add that in not a single case of a bank organized by a Y.M.C.A. secretary has a bye-law been introduced excluding non-Christians. The secretary does work only in villages which have at least a large minority of Christians, but his organization is, true to the regular Y.M.C.A. principles, comprehensive of everybody in the village. And in most cases non-Christians are certainly shareholders and beneficiaries. K.T.P.

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We are publishing in this issue the first three articles in a series on topics related to the Christian Church in India, which we hope to continue from time to time during 1918. We would also call attention to the article written anonymously in reply to "The Church and the Man Outside," which appeared in the February number. Not for a long time has there been so much criticism of the Church as we are hearing these days on all sides. "The Failure of the Church" is in danger of becoming a stock phrase, often used, as such stock phrases are, as a substitute for clear and positive thinking. The Church has not failed as badly as some people would have us believe! And yet there can be no doubt of the most urgent need for increase of spiritual power, for greater unity of action, more effective appeal to all classes of people, and for such adaptation of methods as will enable it to accept the wonderful chance of leadership and serviceableness. We trust that these articles, with the others which are to follow, may be of value by way of supplying information and offering constructive suggestions.

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The three Missionary Fellowships offered by the Union Theological Seminary, New York, have been assigned for the year 1918-19 to Reverend Murray Scott Frame, B.D., of the American Board, stationed at Tungchou, Peking, China; Reverend En Kashiwai, Professor of Church History in the Tokyo Theological Institute; and Reverend H. I. Frost, B.D., M.S.T., of the American Baptist Board of Foreign Missions, stationed at Basalore, India.

These Missionary Fellowships, each of which yield annually $500.00, are assigned annually to missionaries on furlough or to exceptionally qualified natives of mission lands who have been engaged in responsible positions of Christian service. Their aim is not only to promote advanced missionary preparation, but to encourage productive missionary scholarship.

Applications for the academic year 1919-20 should be in the hands of the Registrar of the Seminary not later than January first, 1919.

# ARMY DEPARTMENT

## WITH THE EXPEDITIONARY FORCES

**France**

Dr. Datta writes from France of work among Indian troops:—" I have just completed a visit to Callan and Rudra, and find that tne work has developed considerably. The predominant feature is the emphasis laid upon education. Several classes have been formed for the teaching of English, and the scheme for lectures is very well arranged. Rudra has made use of some French gentlemen, who spoke on such subjects as agriculture in France and on the history of towns familiar to our men. These talks are interpreted from French into Urdu, and are greatly appreciated by the audience."

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" Always first up, always working hard, always welcome," so writes Lieut.-General Sir Philip Chetwode of the Association work with the Egyptian Expeditionary Force.

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**Jerusalem**

Our secretary in Jerusalem, Mr. Bakkal, of Srinagar, writes as follows:—" Parties of Indians, like other troops, have been coming up from all along the line. We have been requested to arrange and show them round the Holy City. They stop a night or two, and have their tea at the Y.M.C.A., and in case of bad weather I put up my Indians in the recreation rooms for the night.

" I start with the party at 9 a.m. and come in at 12-30, and then start again at 1-30 and come back again about 5-30, making two trips with each party outside and inside the city walls. British and Indian officers generally accompany them, and I tell them the history and important tradition about each site. Those who can write usually take down all I tell them, and ask many intelligent questions. The amount of interest displayed by them has surprised me.

" All love to see the German Catholic and Protestant Churches and Sanitorium, and to come across a German priest to see what he looks like. The Ghurkas are never happier than when climbing the Mount of Olives from the valley of Kedron, passing on the way the Garden of Gethsemane, Russian Golden Church of Mary Magdalene, and old rock-cut tombs. It is a fine view they get from the top of the Russian tower on the summit of the Mt. of Olives, the city on one side, and the wilderness of Judea and the Dead Sea with the Jordan on the other.

" Lately we have had to meet another immediate need of the men. The shops have been made out of bounds, and all clamour for souvenirs, so we have opened a shop for them with the approval of the Military."

**Mesopotamia**

During the month of March the Y.M.C.A. tonnage from Basra to the up-the-river stations was as follows: 2,344 cases of stores and 190 cases of equipment, amounting to 161 tons. In addition to this, sixty-two packages, comprising six tons, were shipped for Y.M.C.A. contractors.

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A number of very interesting and well attended lectures have been given recently throughout the Base by Lt.-Col. Smiles, D.S.O., of the Locker-Lampson armoured motor battery. The accounts of his experiences in Russia, Rumania and the Caucasus have been excellent.

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**The Governor of Bombay**

While Lord and Lady Willingdon were in Amara they inspected the work carefully, as is their custom. They asked Hatch if they might attend the "Every Evening Service" which is held in the big hangar. They not only came and saw for themselves, but they brought their whole staff with them. Her Ladyship helped to choose the hymns, and joined heartily in singing them. They seemed very pleased with all they saw.

One thing Lord Willingdon said, "The Y.M.C.A. wants more money than any other institutions I have found, but the reason why it wants more is because it is doing more than any other institution." I showed them a map of the area, which has seventeen red triangles locating the places where we are doing work without building accommodation. They left word with the Commandant to ask us to send in a list of our needs, including a full equipment for the Ali Gharbi Hut.

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The Baghdad Soldiers' Club was opened by the Y.M.C.A. in March, in the large gardens adjoining General Headquarters. It consists of a theatre in which concerts and cinema shows are given on each week-night and meetings and sacred concerts are held on Sundays; refreshment tents, a tent for reading and writing, gardens in which games are available, and bathing arrangements off the fore-shore. The new venture will not in any way affect the Central Y.M.C.A., except that, normally, concerts will now take place at the Central Theatre. The gardens have been laid out by a landscape gardener. There is a good orchestra, thanks to the initiative of Capt. Gould. The indefatigable labours of Capt. Carter were a large factor in completing the scheme of the gardens, the arrangements for which were due to the Military Governor. The Army Commander has taken the greatest interest also.

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The following letter, dated Basra, 11th March, from Rear-Admiral D. St. A. Wake, C.B., C.I.E., Commanding the

Royal Navy in Mesopotamia to L. A. Dixon, General Secretary, Y.M.CA., will be read with interest:—

"Sir,—Will you permit me to send you a letter of my thanks and appreciation of all the kindness shown by your society to men of the Royal Navy serving in Mesopotamia.

"My duties have not hitherto brought me into contact with the Y.M.C.A., and it is my loss.

"Since I came to Mesopotamia, I have been able to realize the good work performed by your society, and to see what an enormous benefit it is to the men of both Services, not only in their personal comfort, but still more so in that part of the scheme which appeals to their intellect and gives them to think of matters that will bear fruit after the war, for the benefit of themselves and their country.

"I am lost in admiration of the organization and the commonsense ability with which the Y.M.C.A. is managed, and I am only sorry that it has been left for me to discover so late in my life what a National Asset your society is to the country.

"I hope you will allow me to take this opportunity of tendering my most grateful thanks to you and all your fellow-workers for the good work performed by them, and more especially by the ladies working under you in so unselfish a manner, in a climate which tries to the utmost the energies and good temper of everyone.

"Their reward is in the knowledge that they have contributed in no small way to the glory of God and the good of the Empire we love so much.

"The Naval Articles of War commence as follows:—

> 'Whereas it is expedient to amend the law relating to the government of the Navy, whereon, under the good Providence of God, the wealth, safety, and strength of the Kingdom most chiefly depend.'
>
> 'Be it enacted by the King's Most Excellent Majesty, etc.'

"May I suggest that societies such as yours, are a vast help to those concerned in the better government of that Navy."

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## IN INDIA

**Colombo**

By having a representative in each district large consignments of comforts are always ready for hospital ships or for use in the Hut. On the billiard tables in the Y.M.C.A. Hut at Mutwal Battery over 27,000 games have been played in twelve months.

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**Bangalore**

The recreation activities are having a fresh start with the opening of the new Huts in Maude, Hebbal, and Baghdad camps, with a playground comprising handball, volley-ball and tennis courts, at each centre. A vigorous programme includes tournaments, leagues and track meets.

**Dinapore**

A camera club at Dinapore, with a membership of twenty-one, conducts outings to nearby places of interest. The photographs taken are exhibited in a specially arranged show case in the Association bungalow, and competitions are planned from time to time.

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**Bombay**

The Bombay office now has 1,318 officers, N.C.Os. and men sending their mail care of the Y.M.C.A. His Excellency the Commander-in-Chief and Lady Monro recently visited the Cooperage Hut. Both expressed their deep gratification with all that was going on. A small room has been equipped for Indian officers at Dadar. Seventy football matches were played under the Association auspices during March—an evidence of the Association's physical activities in Bombay.

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**Calcutta**

Weekly excursions on the river are very popular. From 60 to 260 men go for a four hours' boat trip on the Hugli. Parties are also taken to visit the Kali temple, the burning ghats, the bathing ghats, and the Jain temple. The Black Hole never fails to inspire the soldier visitor, but the sight of a million rupees a day being turned out at the Mint interests them even more.

Mr. L. B. Jackes has given several instructive lectures on practical science.

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**Dalhousie**

The work has started for the summer again in the Church of England Soldiers' Institute, the Y.M.C.A. giving the services of a secretary. There are 2,000 men in the station, and besides the home the work is carried on in four camps. The weekly programme includes a Sunday evening service, two Bible classes, a series of lectures, a whist drive, a dance and a concert. Two new tennis courts are being made, and the badminton courts in front of the home are very popular.

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**Karachi**

A most encouraging piece of industrial work for Indian troops has been started in Karachi, being jointly promoted by the Y.M.C.A. and the women of Sindh. A visitor writes:

"I visited hospital after hospital of Indian troops. Heretofore we have tried to keep these men happy and contented by cinema shows, lantern lectures, comforts, etc. Now a better way has been found. Why not train them for something useful in life? So a tailor was taken to a convalescent ward, and squatted on the floor with his ubiquitous Singer sewing machine. Pretty soon questions began to arise. 'What is he here for?' 'If we learn this they will say we are fit, and will send us back to the front.' 'They are teaching us this so as to keep us here longer, and will not let us go home." But the tailor starts his machine and runs through the process of making a handkerchief cut of a piece of khaki cloth. Soon curiosity gets

the better of somebody, and he takes the cloth out of the tailor's hands and tries to run the machine himself. The irregular stitch and the clumsy way of handling the machine brings the crowd into roars of laughter. Everyone has now forgotten his suspicion and is anxious for a try. A few days after, this tailor-teacher has a class of over twenty men. A machine on a stand is a luxury in India, but in a war hospital one is necessary, because some have lost an arm or have become maimed.

"Furniture had to be made for a Y.M.C.A. centre, about eighty miles away, for which a gift of Rs. 1,000 had been received. Why not make our own? An Armenian carpenter was employed, raw material was purchased, officers of Indian troops were requested to send both experienced carpenters and those who wanted to learn the trade. Result, next day twenty men in the Y.M.C.A. gymnasium making chairs for the new building. This whole building will be equipped with our own made furniture. Firms in the city are also purchasing as many boxes as these men can make. The British soldier has also become interested, and some are already working in the cabinet-making class along with Indian soldiers and students. They have also asked for classes in shoe-making and tailoring, and men are being taught trades in different firms in the city.

"How is the work being financed? The women of Sindh give Rs. 300 per month towards it, but they procure it from the "Happy Children's Fund." The "happy children" are little boys and girls who give concerts and entertainments to raise money for soldiers. A good suggestion for other places. They are "happy" because they are trying to help others, and surely it is serving others to help these Indian soldiers who have served the nation so well.

"The following story will exemplify that the Indian soldiers are really sensible of the help that is rendered to them. Some two months ago a theft of petty cash was committed on the Indian Y.M.C.A. Hut at Karachi, and the man was caught red-handed. When the culprit was brought before the Officer Commanding to be punished, the O.C. ordered the Hut to be closed as a discipline. During this time the people were put to so much trouble and inconvenience that they made up their mind to send their Subadar to make a representation of their grievances to the O.C. After a week the Hut was opened and the men were glad."

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**Lucknow**

The football competition has gone off with a great enthusiasm. The final has proved a draw in two games. The interest grows nevertheless, and the third final will be a "hummer." The educational classes are progressing quietly, but with a steady attendance. We are opening a hostel to-day. It is an ideal furlough home, and men are coming in already.

**Poona**

A series of very helpful Sunday evening lectures on "Modern Problems" is being held in the Connaught Institute, with an average attendance of thirty men. A special Easter lantern service by Rev. J. E. Bolam brought out sixty-five men. A study group on "Christianity and Social Problems," and classes on speaking and shorthand, are held weekly. Trips to the Aga Khan, the Leper Asylum and the Ammunition Factory have been made. Three splendid concerts have been given, which 400 to 500 men thoroughly enjoyed. A new verandah has been added to the Institute and equipped with two billiard tables and a ping-pong table. Tennis is very popular, and hockey, football and boxing are being organized.

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**Murree**

The work in the Murree Hills has started again for the season at Sunny Bank, Gharial and Khanspur. The Association secretaries were "on the job" as the first troops went up, before the snow had cleared away.

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**Multan**

The Multan Association opened two very successful rest and recreation tents at Ghazi Ghat Railhead and at Dehra Ghazi Khan, in connection with the recent frontier service. The secretary writes:—

"Every facility and help for starting the work was given by Gen. Miles (who received and answered my letter by aeroplane, 'somewhere on the Frontier'). As soon as his reply—'Work suggested most acceptable'—came, a start was made and within twenty-four hours a tent was provided by the Railhead Commandant at Ghazi Ghat, and a tent at D. G. K. was opened in the same evening. The tent at Ghazi Ghat has been most useful to the small number of men at the Railhead, and to many passing through, for letter-writing, reading, and games. At D. G. K. the numbers were much larger, generally from 90 to 100 upwards, and nowhere else to go. The work done by Mr. J. A. Ross, who most kindly came forward and volunteered to act as hon. secretary, was splendidly organized and carried out. Books and magazines were collected and sent up by Miss Powney-Thompson, and papers sent daily and weekly by D.G.K. Club. A gramophone was kindly lent, and games of various sorts provided by the Y.M.C.A. Mr. Ross reports: 'The Kents are great letter-writers, so the usual Y.M. writing materials must have been welcome.' Indian troops were also supplied, when their own store happened to run short. When the whole Battalion of the 1st Kents came through, on the way back from active service and bully beef, the chance of writing a letter home must have been just about as attractive as that of getting a meal at the supper-bar, which Mr. Ross had lost no time in getting started. Some lectures were arranged—one Sunday evening Dr. Eleanor Dodson, of the C.M.S., gave a talk on the

medical work among women in the district, and a lecture was given by Mr. W. R. Wilson, I.C.S.

"The tent, after doing invaluable work from the day it was opened, closed on May 4th on the return of all the troops."

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Jubbulpore

A good two nights' concert was held at the beginning of April, which should realise Rs. 950 to Rs. 1,000 net for the new Building Fund. Good Friday was appropriately kept. All games were knocked off, whilst a good lantern service was held in the evening. This was of a somewhat unusual kind. A complete set of pictures was shown, illustrating the story of the Passion from Gethsemane to the Entombment. The pictures were mostly after Tissot. They were interspersed with hymns, prayers, and acts of sorrow, love, faith, etc., shown on the sheet. There was no attempt made at preaching, but whilst the pictures were on a soldier read the Bible account from a little book (edited by the Community of the Resurrection, Mirfield), in which all the Scripture readings had been collected so as to give a complete account of the Passion. The combination of reading and picture was most impressive, and we felt, I think, that the two spoke to our hearts more eloquently than the voice of the preacher. The hymns and the prayers gave us the opportunity from time to time of expressing our own feelings and aspirations. There were some 150 men present.

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Wellington

The new Executive Committee appointed to take charge of the programmes has made a good beginning by appealing to local people for new equipment. About Rs. 800 have been promised for a billiard table. The Military Secretary to the Governor is keen to enlist the support, both in money and personal service, of the residents. The Governor's Band plays at the Wellington Y.M.C.A. and the Furlough Barracks on alternate Mondays. Mrs. Whitehead has proposed to give a series of lectures on India every month at the Y.M.C.A. On Wednesdays the ladies of Coonoor entertain the men at tea. Every evening there is something—concerts, speeches, or discussions. On Friday the Bible classes are conducted by the chaplain. Mrs. Playfair is organizing the lady helpers at Coonoor to arrange for the men picnics to the Droog, private tea, concerts, etc. The programme of activities already has the support of the General, Lady Cardew and other prominent people. A new Hut is nearly finished at Adigaratti, which will be used for a dining room, reading and games, with a concert or other entertainment every Wednesday.

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Rangoon

Within the last few months the Government has been making the experiment of raising companies of Burmese troops, and quite a number have been recruited. A Ford Motor Van Company has been formed for service in Mesopotamia, and the men are being trained in

encampments just outside Rangoon. The Association, at the request of the Commanding Officer, has started a small Recreation Hut out in the camp. A gramophone, games, literature, etc., have been provided, and concerts are being arranged. Owing to the lack of workers who are able to speak Burmese, nothing on a very large scale can be attempted at present, but a start is being made and experience gained. There are a large number of Burman troops at Meiktila. and the American Baptist Mission have set aside a man for this work. There are large possibilities, and it is hoped that a foundation for future successful work will be laid.

# PHYSICAL DEPARTMENT

The Army *vs.* Navy football game on the Oval grounds proved full of interest, the Aga Khan stands accommodating fully 2,000 people. Counting the crowds at each end, about 3,000 witnessed the game. Besides, there were a number of patients from war hospitals. The Navy more than held their own, but in the last ten minutes of the game the Army netted the ball twice. The sailors and soldiers paid annas four for a place on the stands, while officers and civilians paid an admission fee of Re. 1. The proceeds were for the work of the East Indies Naval Fund and Women's Branch, Bombay War and Relief Fund.

**Bombay**

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The following extracts from papers read at the Allahabad Sports Secretaries Institute, on the "Social and Athletic Life of the Boy," will be found helpful for the valuable light they throw on this most important question. Mr. R. S. Weir, Headmaster of the Government High School, dealing with the problems in the school, points out that games in India have not reached the masses because the old type of educational staff are not interested in games. Primary schools are not well equipped, and the mass of the children have nowhere to play and none to guide their play instinct. The Municipality should be approached to lay out certain plots of grounds and to provide supervisors. More touring should be done by school teams in India, under responsible direction. The average Indian boy does very little travelling and would profit by more of it. More and more sports clubs for boys are needed.

Mr. T. C. Blaisdell, of Ewing Christian College, notes that professionalism has crept into athletics in the form of a quest for medals and trophies, and that too many institutions develop this sort of play. Mass athletics and good competition will bring out the backward boys, and will get everybody in the game. Let us go after the 90 per cent. who do not play.

Prof. Manry, in dealing with certain aspects of work among boys, drew attention to the need of inculcating in Indian boys the desire for the glory of their school rather than for themselves. Success will be greater if this scheme comes from the boy himself. Responsible boys should be given full opportunity in their group to develop the feeling of responsibility. Boys need to be kept interested in everything constructive connected with the school. "Every boy in my hostel is listed on a card, with a record of every fact I know about him. In teaching sexual hygiene I take a walk with a younger boy, and casually tell him the story of the reproduction of flowers and animals. With an adolescent boy I take him aside and tell him that he is growing up now, and that there are certain

things he ought to know. Then I give him a book to read, afterwards answering any questions which may occur to him in reading the book. There are vernacular versions of *What a Young Boy Ought to Know* on sale at the Tract Society, and cheap editions of Exner's *Rational Sex Life* by the Association Press."

Prof. Hazlett, of Jumna Mission, speaking about *esprit de corps*, said that Indian boys need to be helped to use cheers not against the opposing team, but for one's own team, since much harm results from undirected and unsportsmanlike cheering. Real sportsmen always cheer both sides when worthwhile plays are made. If the cheering is done more for the team and not for individuals, the players will be helped to play for the honour of the school. Cheering arouses school spirit, and gives a boy a lasting loyalty to his school. In India boys slip from one school to another entirely too easily. Interested boys should be brought together under the leadership of an older boy or man, who has had some experience with organized cheering.

Professor Mukerji pointed out the need for Indian boys to get along well with each other, which is more important than passing examinations. Teach a boy that there is more adventure if he wishes to start out on a day's journey through life resolving to be genuine, sympathetic, tactful and loving with a dull, unattractive and lonely boy. It takes real zeal to be friendly with boorish youths. Boys have a passion for companionship. Let us help them to understand the true spirit of a comrade.

More conferences of this nature will go a great way in arousing the interest of the public, educational authorities, and municipal corporations.

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One or two facts relative to physical work among boys may be worth recording. They are taken from that invaluable little volume which gives an account of the Canadian Standard Efficiency Tests.

The basis of all development is physical. The muscles are the instruments of the intellect, the feelings, and the will. Ninety-five per cent. of all interests finds physical expression. Seventy-five per cent. of boys' gangs are organized for physical activity. Self-control depends upon the proper interaction of nerves and muscles. Adolescence is the age of nerve and muscle education. Flabby-muscled boys become pliant men who only talk. Well-developed boys become men who will say and act and produce results. A strong healthy body inhibits wrong tendencies. A physical weakling is apt to be selfish. Physical training should, therefore, be encouraged, not alone for the sake of the body, which is "to-day grass and to-morrow is cast into the oven," but for the sake of the soul. We must have regard to the body, because it is the instrument of the soul.

## REVIEWS OF BOOKS

ASOKA. "The Heritage of India Series." By James M. Macphail, M.A., M.D. The Association Press, Calcutta, and the Oxford University Press, London. Cloth, 1s. 6*d*. (Paper edition, for India only, 1s.)

This is the second volume of "The Heritage of India" Series. It is a very valuable little book, and meets the tests laid down by the Editors that books of the Series must be "both scholarly and sympathetic." It might be asked—Why bring out a book on Asoka, when there is the standard work by Dr. Vincent Smith in large as well as small form? The answer to this will be best provided by reading what Dr. Macphail has written. For whilst he adds nothing which would be called new in the sense of original research, yet the whole story of this greatest of Indian emperors is illuminated and made to live in a way which is certainly new.

The Editors in choosing their writers have drawn largely upon the missionary community, and they are thoroughly justified in this, for missionaries of the right kind have unique qualifications for such writing. To illustrate this, one need only turn to Chapter IV: "Asoka, The Missionary"; here one finds such admirable passages as the following:—

"Man's own interest in his religion may fairly be measured by the desire he shows to share its blessings with others. Tried by this test. Asoka proves true.... If we are not all Buddhists it was not Asoka's fault, He was one of the greatest missionaries the world has ever seen."

Or again—

"The critic of Foreign Missions cannot accuse Asoka of having neglected duties at home in his desire to extend the faith in lands distant and remote. On the other hand, he illustrates the familiar rule that it is those who are most zealous for the propagation of their religion throughout the world who are at the same time most conscientious in fulfilling their obligations towards their next door neighbours." (Page 47.)

Again, the writer throws out many illuminating comments, which he would hardly have made unless he had been a missionary, and had thought himself into sympathetic relations with other religions; *e.g.*, on page 49—

"The prohibition of animal sacrifice was probably the most intolerant act of which Asoka was guilty. It must have given great offence to his Hindu subjects, in whose religion in his time animal sacrifice was very prominent; and the reaction soon came. A Hindu family overthrew his effete descendants in 185 B.C."

The writer is not only a missionary, but a medical missionary, and again this has led him to make some shrewd and valuable remarks upon the doctrine of *ahimsa*. He points out, for example—

"When vermin are preserved alive in time of plague, although it is known that they are the means of spreading disease, whilst starving children are left to die in time of famine, it is manifest that a sense of proportion has been lost and the principle of humanitarianism perverted....... Is not a man better than a sheep? is not axiomatic in

India; . . . . . wells may be open to sheep and cattle, but closed to certain castes of men."

The writer's interest in drugs, and in medical skill also, helped him to judge wisely and tolerantly of some of the best work that Asoka did, and to realise that the West has still a good deal to learn about the use of drugs from the East.

One is tempted to go on quoting, but it would be better if all who are interested in these glimpses of this very useful book—which contains chapters on Asoka, the Monarch; Early Buddhism; Asoka, the Missionary; Asoka, the Scribe; Asoka's Place in History—would read it for themselves. It is accurate and up-to-date, and would make an admirable study text-book for groups of young Indians who wish to go back to the sources of their national greatness, and to learn the great lessons which Asoka has to teach.

We think that the bookstalls at the railway stations, would do well to stock it and other volumes of the Series about to appear. It is just the kind of book to pick up on a long railway journey, when it would make the hours fly past even on a summer day in the plains. K. J. SAUNDERS.

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WITH OUR SOLDIERS IN FRANCE. By Sherwood Eddy. Association Press, 124 East 28th Street, New York. Price One Dollar.

It does not seem possible to exhaust the interest attached to problems arising from the war, and so the author of this book rightly makes no apology for presenting his impressions of life in France under war conditions. The purpose of the book is to present facts as they are, and to leave the reader to draw his own conclusions. One is compelled to admit, on completion of the book, that indeed "the man must be dead of soul to whom the war does not present a mighty moral challenge." It is hard to find a man with the author's powers of making figures speak for themselves. Some of the statistics given are the most eloquent arguments that could be used against the tragedy of war.

The book is written chiefly for American readers, but from its plain description of scenes and incidents it makes interesting reading for all. In the first chapter the real issue of the war is discussed, and while there are many reasons why nations are fighting, the final analysis shows that it is a struggle between might and right, between the material and spiritual sides of life.

"On the left hand is selfishness and on the right service; on the one side are the red battlefields of the enemy, on the other is a cross red in sacrifice of a life laid down in the serving and saving of men. There is a final issue in the world between passion and principle, between wrong and right, between darkness and light, between mammon and God, between self and Christ."

Very clearly the danger facing the highly-paid American troops is brought out. The French soldiers receive 2½*d.*; the

German, 3*d*.; and the English soldiers a shilling a day; most of which has to go to make up for the scantiness of the ration supplied—compared with the American soldier, who is paid from four to twelve shillings a day. The statement is made that an American Lieutenant receives more than a British Lieutenant-Colonel, a French Colonel, or a Russian General. The result is that the French people have concluded that every American soldier is a millionaire, and the harpies flock round the men who have the most money.

Mr. Eddy describes the efforts that are being made by the Association to meet these conditions, and tells of the work carried on under the sign of the Red Triangle in more than 700 centres in France, and also of the work in England, in Egypt, in Africa, and in Mesopotamia. Africa is described by the men as the "Land of Sin, Sand, Sorrow, and Sore-eyes." The information contained in the chapters on the Association work make it not only a useful book for the general public, but also for Association secretaries, as it provides interesting material for publication.

Amongst the most interesting chapters are those which deal with the camp of the prodigals, and the question of religion at the front. The author does not hesitate to say that immorality is the greatest evil at the present time. One Commanding Medical Officer is quoted as saying, that "There is enough venereal disease in these military camps now to curse Europe for three generations to come."

It is tragic, in the face of such problems of life and death as are here presented, to find that the Christian Churches can still have narrow and exclusive aims, and the danger of being "out for our own show" is very clearly shown.

The strength of the Association does not consist in claiming credit to itself, as an wholly independent organization, but in proving how truly Christians of various bodies can get together on a great practical issue, and Mr. Eddy gives food for thought when he asks, "If, as at present, all unite in a great lay organization, what may not the Churches themselves do in the future?" C. B.

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Hints to Association Secretaries. By L. C. Haworth. Association Press, 5, Russell Street, Calcutta.

This is an excellent little book of forty-four pages, full of the most useful and practical suggestions. It should be read carefully by every secretary in India and Ceylon, and especially by those who have recently entered the secretarial ranks.

Mr. Haworth proves himself a very capable exponent of Association principles. His knowledge is not theoretical, but practical. He has not learned so much from books as from personal experience. He shows a large degree of tact and sympathy in presenting the personal side of the secretaryship, qualities which make the reader feel that he is speaking from

a large knowledge gained through contact with all sorts and conditions of men.

The two main divisions of the booklet are very well chosen: Part I—The Personal Side of the Secretaryship; Part II—Principles and Methods. Both aspects very much need such presentation as he gives.

In Part I the author takes up those outstanding qualities in the personality of the ideal secretary—vision, executive ability, physical efficiency, social attractiveness, the secretary a pioneer, and spiritual power. The list seems very complete and inclusive. Many other qualities are implied in these, which have come to be regarded as a necessary part of the secretary's armour, *e.g.*, courage, endurance, and self-effacement.

In Part II we have a very comprehensive review of the main principles and methods that guide the Association's activities. The section on the Association's objective is particularly worth careful study.

The book does not pretend to cover the whole field, and for its size includes a great range of well-selected suggestions given to the reader in the form of "hints." The reader could not do better than to go through the book with considerable care, selecting for himself and writing down separately each one of the "hints" which Mr. Haworth has to give. He would find it of great help in making his life more efficient. For example—"Plan your day's work. . . . Take a few minutes in the morning to note down the things you desire to do during the day. Keep the list before you and check off the things as you do them." This sounds very simple, but it will mean saving hours of time each month. It suggests the saying of Schiller, that "an artist is known not by what he puts in, but by what he leaves out." Being busy is not the same as being efficient. Many of the men who have accomplished the most, work not more than six hours a day. But as this author suggests—they *work* during that time, and don't just putter. Our Association sadly needs secretaries who will act constructively according to a well-defined plan.

It is impossible to select any particular section of the book as calling for special praise. The treatment of the subject is so well-rounded and so complete, though in very shortened form, that each page is full of thoughtful and stimulating ideas.

If there is one criticism, it is that the book is too short, and we would express the hope that Mr. Haworth will some day fill in the details and give us a complete handbook that would be of the greatest benefit to the whole secretarial brotherhood in India and Ceylon. M. G. B.

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THE AGONY of the CHURCH. By the Rev. Nicholai Velimirovic, D.D., of St. Savva's College, Belgrade. British Student Christian Movement.

Orientals generally group all Europeans under the same category. The Greek Church calls herself "The Great Eastern

Church," but we have passed it along as a kind of Occidental superstition. The present book compels us to revise our ideas. For one thing, the author writes like an Oriental. Perhaps it may not be easy to lay one's finger definitely on a certain place, and say, "This is Oriental"; but the spirit of the book reveals the author's spiritual kinship with his Asiatic neighbours. "The Introductory Thoughts" in this book is the best illustration of the author's way of expression. Short sentences, pregnant with meaning, strike the reader at every turn, and, in spite of themselves, these stick to him. These, again, remind one of Christ's short and inspiring sentences that compel attention. A few quotations would not be out of place:—

"Never a shorter line can bind our planet with the centre of the universe than the line going through Christ."

"Church and State are like fire and water. Now to connect them. For, if connected, fire always dies down under water."

"No man could be a tyrant unless he were a slave of some moral defects."

"No nation could tyrannise over another nation—unless it were tyrannical over itself by some illusions."

One may question whether allegorisation is a peculiar Oriental trait anyway, but it could be traced to its source in Egypt. From the time of Philo, Alexandrian scholars followed this method. To the author, St. Sophia, St. Peter's, St. Paul's, or St. John's, typifies the religion of the West and the East. St. Sophia, at Constantinople, is the symbol of Holy Wisdom, while St. Paul's or St. Peter's or St. John's represents the youthful Individualism of Western Christianity. "Youth sees its ideal in personal greatness, progressed age in holiness." "The aged East, tired of individualistic ambitions, tired of great men, flagellated by the phantom of human greatness, was thirsty for something higher and more solid than any human personality." All this the author has inferred from St. Sophia, of Constantinople, and St. Paul's or St. Peter's or St. John's.

The central theme of the book rises out of the present world tragedy, The agony of the Church is its inability to deal effectively with this war. He asks, "Why did she not protest against this war?" and gives three principal reasons for her paralysis.

(1) She has yielded meekly to the unspiritual ideas of the nations to which she holds allegiance. German, Austrian, Russian, English, Serbian, and all other churches, sing in tune with the political rulers of their respective countries. Surely all cannot be right. "Patriotism and Imperialism have been the most prominent qualities of modern Europe. Now compare the primitive Church with the modern Church. The primitive Church fought most tenaciously and heroically against the exclusive patriotism of the Jews and against the

Imperialism of the Romans, and the modern Church serves very obediently modern patriotism and Imperialism! . . . . Alas! the facts are too obvious, both the facts of this war and the facts of previous peace."

(2) *The Worldliness of the Church.* He compares her to a noble knight who has descended into prison to liberate the slaves, but on arrival has accommodated himself in the prison, forgetting the light from which he had come and to which he should return. "'He is one of ourselves,' the slaves will say." So might say to-day all the worldly institutions about the Christian Church in this valley of slavery. "The most tragical religion in the world has climbed from Golgotha to Olympus, and is now lying there comfortably, in sunshine and forgetfulness, while Chronos, appeased, continues to measure the time by thousands of years as before."

(3) The third great charge he makes against the Church is disunion. "She was weak because she was cut in pieces and had become like an archipelago of small islands in a stormy ocean." It is through their internal quarrels, through their fruitless controversies and paralysing mutual accusations and self-sufficiency that this tragedy has taken place.

But Father Nicholas is no pessimist. He has full confidence in the vitality and universality of the Christian Church. He devotes a full chapter (Chapter I) to prove "the Wisdom of the Church," in which he enlarges the idea that Christianity is the fulfilment of all other religions, and here one gets the the impression that he has stretched his arguments a little to suit his purpose.

The resources of the Church could be made available for the world only on two conditions: (1) Full repentance for its past sins. "The Christian monks of old used to castigate themselves when a great plague came over the world. They used to consider themselves as the real cause of the plague, and did not accuse anybody else. Well, this extreme method ought to be used now by the Churches for the good of mankind and for their own good." (2) The Churches must unite on a common basis. "The present agony of the Church has resulted from an illusion which has been common to all the Churches—that one of the Churches could be saved without all the other Churches. It is, in fact, only the enlarged Protestant theory of individualism." He does not stop with a negative criticism, but on the other hand lays down a principle on which all can unite. "They (the disciples) represented through their differences not one Church but twelve Churches; but by their common respect and love for their Master, they represented one Church only—what a prophetic image of the Church of Christ, say, after nineteen hundred years."

Quotations from the book are freely used that the readers may acquire a first-hand knowledge of the style of Father Nicholas, but the book should be read through not only for the sake of its language, but also for its thoughtful criticism of the modern Church.

K. K. KURUVILLA.

# STUDENT CHRISTIAN ASSOCIATION

## OF INDIA AND CEYLON

Secretaries:

A. A. PAUL, B.A., VEPERY, MADRAS

J. N. BANERJEI, B.A., 26, TINDEL GARDENS ROAD, HOWRAH

*The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son, and Holy Spirit—according to the Scriptures; to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma, and Ceylon, and throughout the world.*

## The Organization of a Student Christian Union

**1. Introductory**

The first obvious essential for the organisation of a Student Christian Union is that there should be a sufficient number of Christian students, say, eight, to carry on the work. The next thing that the student, or group of students, keen on starting a Union should do is to learn all about the Christian Union idea, by reading some of the booklets mentioned in the bibliography, by writing for information to the secretaries of the S.C.A., having talks with professors and others who know about Christian Unions, etc.

Having thus become saturated with Christian Union ideas, the next thing the enthusiasts should do is some discreet canvassing among the other Christian students, explaining the idea fully, and finding out what they think about the possibility and advisability of starting a Christian Union in the college: this also gives the leaders an opportunity of discovering those who are interested, and who are likely to be of service to the Union. The leading spirits may then, profitably, approach some of the professors, preferably those who have been former members of the Student Movement in their own colleges, and enlist their sympathy and co-operation for the proposed scheme.

**2. College Sanction**

After these preliminaries, the Principal should be approached, and his permission asked for the starting of a Student Christian Union in the college. The deputation, having mastered the why and the wherefore of a Christian Union, should be able to show the Principal the value of one

in his college. Some of the points that may be put to him are—it represents work done by students for students, it brings all the Christians of the college together and helps them to realise their unity by working in a common cause, thus it represents organized as against sporadic individual efforts, and it links the Christians of one college to those in other colleges, through the S.C.A., and to those in other lands, through the World's Student Christian Federation. The names of the professors whose help has already been secured might be mentioned, and the Principal, not having, as a rule, much time, will, generally, leave the details of the matter in the hands of one of these men, giving, in the meantime, his official consent. This is usually a real advantage, as a professor is generally more accessible than the Principal, and so can be frequently consulted on Union affairs.

**3. Business Meeting**

Official sanction having been thus obtained, the moving spirits should call together a meeting of the Christian students and professors; wherever possible, the Principal should be secured to preside at this meeting, as it is likely to be more serious and relevant when he is present. A recording secretary having been appointed, one of the students who has mastered the literature on the subject should give an exposition of the Student Movement, and the place of the Christian Union in the college. (If one of the S.C.A. secretaries can come for this meeting, all the better.) One or two of the interested professors might also address the gathering, giving their experience of the Christian Union in their own colleges, if they have been members. The meeting should then be thrown open to discussion, and the keen students should not hesitate to speak out in favour of the starting of a Christian Union in the college.

**4. Constitution**

Assuming that it is decided to start a Christian Union in the college, the next thing to do is to draft a constitution, or set of rules, for the guidance of the work of the Union. This is best done by appointing a small committee—say, two students and one professor—to draw up a draft constitution, to be submitted to the general body at the next meeting, the date of which should be fixed at this meeting. A competent student should be appointed convener of this committee, which should meet as soon as possible. The points that this committee should be careful to include in this constitution are—name of organization, objects, conditions of membership, subscriptions, office-bearers and their duties, committees, rules for meetings, possible alteration of constitution, etc.

### Special Points

One point of great importance to the efficient working of the Christian Union is that the election of the Committee for

the next college year should be ordered by constitution to take place before the close of the preceding term. This has many advantages—it means that the new committee can talk things over with the old (which should hold office, however, to the end of the term), and it also means that the new committee can get together and make plans for the new year, which plans can be tried as soon as college re-opens. The only objection to this plan is that it means that the committee is not truly representative of the new men who come in next term, but the advantages outweigh this consideration. If the Christian Union wants to be very particular about the representation, the committee appointed at the end of term can be a provisional one, subject to the confirmation of the whole Christian Union (including the new men) next term; the chief thing is that the Christian Union should get to work right from the very beginning of term. Another point to be noticed is that most Christian Unions admit non-Christian students as Associate members, but only Christians can vote and hold office. The S.C.A. office will always be glad to give advice on constitutional points.

**5. Adoption of Constitution and Election of Office Bearers**

At the second meeting, after the reading of the minutes of the first meeting by the recording secretary, the draft constitution should be presented by the committee appointed for the purpose, to the general body, and free, but relevant, discussion allowed on it by the chairman, who should, again, be the Principal, or one of the interested professors, though if a competent senior student be available, he should be asked to preside, as this will, probably, make the discussion still freer. The constitution having been adopted, probably with alterations and modifications, the next thing to do is to elect office-bearers in accordance with it. This must be done with very great care, and much prayer and thought should have been given to the matter previous to the meeting, as a very great deal of the success of the Christian Union will depend on whether the office-bearers are the right men in the right place. The executive officers should all be students; the Principal might be asked to act as patron, and, in large Unions, where there is scope for several sub-committees, room should be found on them for one or two professors, in order that the Union might be able to get the benefit of their advice, or, better still, they should form an advisory board to help the Union with expert advice whenever necessary. Applications for membership might be received at this meeting; "Strike while the iron's hot!"

**6. Affiliation with the S.C.A.**

This meeting over, the new secretary, having obtained an affiliation form from the S.C.A. office, should fill it up very carefully, in consultation with his new committee, and send it to the office, with the affiliation fee of Rs. 3. The S.C.A.

may not be able to grant the affiliation at once, and some alterations in the constitution may be necessary before it is finally accepted, but the committee should start off work at once.

#### 7. The Committee

The whole idea of the committee system is to facilitate division of labour and the despatch of business; it prevents all the burden of the work falling on the shoulders of one man, and, at the same time, affords valuable training to the members employed on the committee. This committee consists of the elected representatives of the general body of members, who entrust the affairs of the Union into their hands. Membership of the committee is thus both a great privilege and a heavy responsibility. On the other hand, the committee system presupposes that a committee once elected will command the entire confidence and loyalty of the members of the society. The committee ought to contain, if the elections have been wise, the leading spirits in the movement—men who really care about it, and who believe it is really going to help the religious life of the college. These men should be linked to one another by the most intimate ties of love and friendship—and one of the strongest ties will be corporate prayer. The source of the inspiration and strength of the Union should be found in these quiet gatherings for prayer, to which, of course, other keen members ought to be invited. These times of prayer will teach the members of the committee to rely on him, instead of on their own efforts, and will thus save them from the danger of adopting any "holier-than-thou" attitude, which will be fatal to the success of their work.

#### 8. Committee Meetings

There are several general points about committee meetings that the secretary should bear in mind.

##### (a) Regularity

It is advisable to have a regular meeting of the committee once a month in the larger Unions, and once a term in the smaller. There should be a fixed day or date for this meeting, so that committee men can keep it free. Any special meetings of the committee should be notified as early as possible.

##### (b) Agenda

The agenda, *i.e.*, the business to be transacted at the meeting, should be circulated well ahead, so as to give the members time to study and think out the questions to be discussed; if any of the items do not explain themselves, details might be given on an accompanying sheet of paper.

#### (c) Preparation

The president and the secretary should have a long talk before the meeting, and decide what are the really salient points in the subjects, and the president should see that these points come up at the discussion, though he should, of course, be prepared to listen to other points of view. It will be found that prayerful consideration of this sort before a meeting will save a good deal of time at the meeting itself.

#### (d) Programme

At the meeting (which must begin punctually) the secretary will present the programme for the meeting to the president, who will then conduct it accordingly. The programme for the first official meeting might run somewhat as follows—Prayer by the president; brief report of the two previous meetings, and a survey of the situation in the college by the secretary; discussion on methods of work to be adopted—the Chairman might open the discussion by outlining the work carried on by other Christian Unions; preparation of budget (see below); resolutions; concluding prayer.

#### (e) Minutes

At all future meetings, the secretary will, of course, read the minutes of the last meeting, just after the opening prayer. It should be a point of honour with him to have his minutes neatly and accurately kept, in a decent book, and to devote some attention to literary style, as these will become historic documents in the course of time. The members of the committee should listen attentively to the reading of the minutes, so that they pass nothing inaccurate or irrelevant. After the minutes have been passed, the secretary should obtain the chairman's endorsement to them.

#### (f) Budget

The preparation of the budget is an important item in the programme suggested above. No matter how small the finances of the Christian Union may be, the expenditure ought to be carefully thought out. This duty lies chiefly with the treasurer, and much time will be saved if he comes to the meeting with a budget of, at least, the absolutely necessary expenditure already drawn up, which can be prepared in consultation with the president and the secretary. Some of the items that should figure in this list are affiliation fee, annual subscription to provincial camp funds, financial help to the S.C.A., postage, stationary, printing, etc. The other items will depend on the lines of work adopted at the meeting, and should be added there.

#### (g) Place

The meetings of the committee should always be held in the same place, as this helps to create a valuable tradition.

Where there is a special Christian Union room, they will naturally be held there.

Assuming that the Union has become well-established, what are the functions of the committee?

**9. Function of Committee in Later Stages**

(*a*) It must always know the pulse of the Union, must be able to gauge just how things are going, and to frame measures for new situations as they arise.

(*b*) It must always be on the look-out for new men, and for new methods of service. There are always new students to be discovered and brought into Christian Union work, and new methods of service must be tried, if the Union is to be progressive and alive. To facilitate this, the committee should be in constant touch with S.C.A. headquarters, and with the committees of other larger and more advanced Unions. The reading of such magazines as *The Student World*, the organ of the Federation, and the papers published by the other Student Movements, will be of help.

*(To be continued.)*

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## Letter from the Travelling Secretary

DEAR FRIENDS,

I threatened to tell you about Burma, and here you are.

I left Calcutta on the 15th of March on the good ship "Lama," carrying in my mind the doleful prognostications of numerous friends and relations about sea-sickness, and other kindred cheerful subjects. The voyage, on the whole, was not desperately exciting. The thing that struck me the most was the lovely colour of the water when we got into the Bay—a deep blue, so deep as to be almost black in some lights. Mild excitement was caused one day by the appearance of the top of a thin long object on the surface of the water, but not even the most timid of the passengers could be induced to believe it a submarine periscope. Eventually it turned out to be a harmless bamboo. The food supplied on board was good, the only queer thing I noticed being the daily appearance of a curry with a new name but the same taste. At first I ate sparingly, bearing in mind instructions *anent* sea-sickness, but when the sea turned out to be smooth I cast discretion to the winds. As there was nothing to look at but the water, I went through several books: good, bad, and indifferent.

We sighted land on the morning of the 18th, and had an interesting time creeping up the Rangoon river; we landed at about four o'clock in the afternoon. I had arranged with Mr. Clewes, of the Student Y.M.C.A., who was to be my host, that I would carry a white handkerchief in my right hand, as a

token of my identity, so I held this article perseveringly in my right hand all through the tedious business of being gently moved into the wharf. Finding that no one claimed me, I walked through, after having some frivolous literature in my possession read by a stern customs officer, and engaged a carriage. While my luggage was being put on the carriage, I was accosted by a gentleman who turned out to be a member of the Rangoon Social Service League, which has rendered good service by bringing before the public the inconveniences suffered by passengers in the customs search. He asked me to write a short summary of my experience with the customs officers, but as I told him they had not troubled me much, which seemed to disappoint him, he withdrew his request. I then directed the driver to go to the Y.M.C.A., a word which acts like a charm on carriage drivers, and such people. When I reached there I nearly caused Mr. Clewes heart-failure, as he had been just told by the steamship company, through the 'phone, that the "Lama" would not arrive till the next day. This, of course, was the reason why he was not at the wharf to meet me.

The first of the student camps was not to begin till the 22nd, so I had a few days to look around, learn something of conditions, and prepare to take the part assigned on the elaborate programme that had been got up. I visited the Shwe Dagon Pagoda, of course, and a huge figure of the Reclining Buddha, besides sundry smaller shows. I also dug out some relations of mine, and called on some friends and relatives of students I had met in South India, and who had asked me to do so. We also paid a preliminary visit to the site of the camp, and I was simply in love with it; it is the sort of thing that looks too good to be true!

The morning of the 22nd dawned bright and clear—I am not quite sure about this, but it is the right thing to say—and we had an exciting time loading students' luggage, and camp furniture, on to a motor lorry, on which we were eventually carried to the closest place to the site of the camp, which was Cabin Island in Victoria Lake. The luggage and the human beings were landed at the "bund," and we had a giddy time transporting such articles as tables and benches across to the island in two not very large boats. However, we accomplished this with no casualties, and then busied ourselves in helping to put up tents, and generally making the place habitable, by which time it was afternoon, and the delegates began to arrive, and it was our job to ferry them across.

The island is quite large, and the centre has been cleared, leaving, however, a fairly dense undergrowth round the edges. There was a house on it in some remote past, and the relics of a tennis court are still discernible. We had a large marquee for meetings and meals, and seven tents for the leaders and students. The commissariat also had a tent to themselves. The island also has some fruit trees, so it is quite a delectable place.

The daily programme which we followed was something like this:—Morning Watch, chota hazri (a movable feast), then sundry efforts at cleanliness, such as shaving, followed by a most refreshing dip in the clear water of the lake. After this luxury followed the serious business of the Bible study circles; we had three at each camp, the subjects being selected from the following list—"The Influence of Christianity in the Personal Life," "Co-operation in Christian Service," "Christianity and War," and "Love in Christianity." I was asked to do the Co-operation one, and we had quite good discussions; the different circles exercised considerable ingenuity in finding out spots for their gatherings, but the palm must be awarded to the leader who marched his circle down to one of the boats, and sat in the prow conducting the discussion; needless to say, he was an American! The morning address was next, and these were taken by the leaders—English, American and Indian natives—present; the subjects were ones like, "The Student in the Life of the Community," "The Bible and the Student." After these addresses, most of which were good, came breakfast, of which one could not always say the same, but, for a camp meal, it was quite appetising. From after breakfast till tea time we were left to our own devices, and these devices were very different—some displayed their skill as oarsmen, some as the descendants of the seven sleepers of Ephesus, some spent the time in conversation, which we hope was edifying, and some leaders retired to shady nooks, and tortured their brains in deciding what they should try to make their class believe the next day. During this period I found opportunity to have many interesting chats with the students, and to learn some of the student conditions in Burma. At three we heard the welcome sound of the tea-bell, and after this dissipation the camp separated into two groups for sectional conferences, the subject of one was "Social Service," and I regaled the unfortunates who had been entrusted to me with a mixed diet of "Bible Study," "Personal Work," Social Service," and "Hindrances to the Spread of Christianity." Following on these discussions came volley-ball, at which the two sectional conferences usually tried conclusions, with varying results. Then there was another glorious dip in the lake, after which we assembled for the sunset devotional meetings, which were good. Next, dinner, and then some glorious rowing on the lake, with a fine full-moon overhead. Such is a rough description of the even tenour of our days, and we were all sorry when the last day of camp, the 27th, came, and we had to return to prosaic surroundings once more.

We had a day between the two camps; as the tents were up the enterprising Y.M.C.A. folk arranged a sort of workers' conference, to which I was invited; the kind folk had evidently been given an exaggerated idea of my capabilities, as they asked me to read a paper on "How to Interest the Ordinary Man in Bible Study." However, I did my worst, and

with Mr. Clewes' devotional address, and the good things provided by the ladies, the whole thing was a great success.

On the 29th, after attending service at the Cathedral, I went along with the others to the second camp; this time we did not have any exciting adventures, as there was only the delegates' luggage to take across. The second camp followed much the same programme as the first, but there were one or two things that made it different. The second camp was mainly comprised of college students, whereas the first had only school boys, which made a considerable difference in the discussions in the circles and sectional conferences, and also fostered greater freedom of intercourse. Another thing that helped to make the second camp a greater success was that more of the leaders were able to stay the whole time. We did not have the benefit of the moon, so had to give up those delightful meanderings after dinner. The subjects for the circles and sectional conference were the same, and those of the addresses were like "The Student Movement," "The Easter Message," "The Place of the Educated Christian in the Social Life of the Community," "We Would See Jesus," etc. The sunset meetings by the edge of the water were exceptionally good. On Easter morning arrangements had been made for the Anglican students to go into the Cathedral for the communion service.

Camp broke up on the morning of the 3rd instant, and everybody laboured willingly to get the tents down, and to get them across. We got back to Rangoon in good time for breakfast, and felt like men who have done something. I discovered that my boat was to leave the next morning, instead of on the 5th, as I had been told, so I had to cancel some engagements I had made, and braved the perils of the deep once more on the SS. "Bharata." Nothing happened on the voyage back, except that I nearly got sea-sick on the last day, but that was the last infirmity of a noble constitution.

I am now at home, just beginning to enjoy my month's holiday; some of my unkind friends seem to imply by their expression, when I mention this fact, that I am perpetually on holiday, "gallivanting all over the show," but I know that none of you will be so unkind. Au revoir!

*26, Tindel Garden Road,* JITEN BANERJEI.
*Howrah, 27/4/18.*

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## Report of the Burma Student Camp

The students of Burma held their Sixth Annual Student Camp at Cabin Island, Kokine, from the 22nd March to the 27th March, and from the 29th March to the 3rd April. This year, in order to make it possible for as large a number of students as possible to attend, it was decided to hold two camps which would coincide with the termination of the

several examinations. The times were most appropriate, and the attendance at each camp amply justified the experiment. The total attendance at the two camps numbered 56, and represented Rangoon College, Baptist College, St. John's Baptist, Methodist and Government Normal and High Schools, Rangoon, and the Baptist High School, Bassein.

The camp arrangements were made by the committee of the Student Christian Association, and they are to be congratulated on the excellent way in which the camp was arranged and upon the excellent programme of subjects and the choice of speakers. The committee were fortunate in getting a visit from Mr. J. N. Banerjei, B.A., Travelling Secretary of the Student Christian Association of India and Ceylon, to coincide with the date of the camp, and our special thanks are due to the Association for his valuable services.

The usual social and athletic activities took place each day. Volley-ball, chin lone and badminton were popular games, but the favourite pastimes were bathing and boating. Our thanks are due to the Parsee Club, and Messrs. Sadler and Ady, who kindly placed their boats at our disposal.

At the morning sessions subjects were chosen which it was thought would be of special interest to the students. The speakers were:—Rev. A. H. Blencoe, on "The Student in the Life of the Community"; Mr. J. N. Banerjei, on "The Student Christian Movement in India" and on the subject of "Purity"; Rev. J.A. Drysdale, on "The Bible and the Student"; the Bishop of Rangoon, on "The Christian Student's Personal Life as a Witness"; Rev. B. M. Jones, on "The Place of the Educated Christian in the Social Life of the Community"; and Dr. D. Gilmore gave us an Easter message on Easter morning. Each of the speakers dealt with their subjects in an admirable way, and gave us very helpful suggestions.

The subjects of the Bible Study Groups were:—"The Influence of Christianity in the Personal Life," "Co-operation in Christian Service," "Love, its Place in Christianity," "Christianity and the War." Each of these subjects were dealt with in four studies, and provided a very profitable Bible study. The afternoon sectional conferences on "Social Service," "The Choice of a Life's Work," and "Personal Work," also provided very helpful studies, and it is hoped that some of the valuable suggestions will be adopted in the college and school life.

Each evening at sunset were held devotional meetings on the shores of the lake. These meetings were very helpful and inspiring, and raised our thoughts on to the higher planes of spiritual communion with God. The meetings should help us to realize more and more our need to wait upon God, and so renew our strength, in order that we may more fully consecrate our lives to Jesus Christ, and be more ready to respond to the call of service.

W. T. M. Clewes.